APPLIED PSYCHOLOGY AND SCIENTIFIC LIVING

VOL. I

FUNDAMENTALS OF PRACTICAL PSYCHOLOGY

DAVID V. BUSH

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APPLIED PSYCHOLOGY AND SCIENTIFIC LIVING

ONE IN A SERIES OF BOOKS ON THE
FUNDAMENTALS OF PRACTICAL PSYCHOLOGY.
COVERING THE FIELD OF SUCCESS,
HEALTH AND HAPPINESS

BY

DAVID V. BUSH

EDITOR OF MIND POWER PLUS

AUTHOR OF
PRACTICAL PSYCHOLOGY AND SEX LIFE, ETC.

VOLUME I

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DEDICATION

To the countless thousands of good people who have heard these lectures and who have contributed, by their presence, enthusiasm, and encouragement, to the success of my many great campaigns in theaters, amphitheaters, arenas, and auditoriums, giving me the inspiration without which no speaker can do his best; thus being co-laborers with me in carrying the message of Applied Psychology and Scientific Living to the multitudes throughout the world, this book is most gratefully and affectionately dedicated.

—DAVID V. BUSH.

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PREFACE

In my ministerial life and in my public speaking, I have had a cast-iron rule that seldom has been broken; namely, that each time I delivered a sermon or an address, I would give the very best that was in me. I followed this rule strictly for many years. It still is my ambition, each time I have the privilege of standing before an audience, to be in such physical and mental trim that I give the best that is in me, at that time.

In the preparation and the writing of this book, I have not been able to observe this rule. It has been simply impossible for me to give the time necessary to prepare this book as I should like to see it, from a literary standpoint. The demands upon my time, strength, and energy, during my great campaigns, together with the great need for this book to be placed in the hands of the public, and especially of those who have heard my lectures, have driven me beyond my depth. If therefore, I seem to have sacrificed literary style and finish, the sacrifice has been in the interest of making available without delay the truths herein presented. The book will be read, and its precepts practiced in the same spirit in which we write it—for the greatest amount of good and service which we are able to apply to ourselves and to render to others and to the world.

This book contains many of the lectures which I have given in the theaters, amphitheaters, and arenas, in many of the great cities of the world, preceding my

advanced course classes in Applied Psychology and Scientific Living, and in Healing. The multitudes of people who have heard these lectures, and who will profit by reading them, as well as those readers who have never heard the sound of the author's voice, will, I am sure, greatly benefit by an understanding and application of the laws herein given; therefore, the literary style, as these pages are read, will be of no consideration.

In order to set before the student a comprehensive and concise statement of the theories and principles of psychology as discovered, proved, and enunciated by the best authorities, the author has, in many instances, quoted these wonderful men and women word for word, and takes delight in passing on the exact expressions of these great exponents of truth and light.

It has been my great joy to contribute many mental children of my own thinking and practice; but, as we are all heirs of the great ages past, I claim but little originality in these thoughts; for this great movement of Psychology, New Thought, Truth, or whatever we may term the Mental Science which is gripping the world in this generation, is based upon truths brought to light in the centuries that are gone.

To the discoveries and theories of the philosophers and teachers of the past, I have tried to add much from scientific, physiological, and psychological research and experimentation of our own day. This makes Applied Psychology and Scientific Living the very latest scientific, logical, physiological, and psychological text-book for students and for seekers after the Truth for the New Life.

The following letter, which speaks for itself, is from the great plant wizard, Luther Burbank, whose vision, whose ambition to serve mankind by making the most of the great talent God gave him, whose unselfish devotion to his chosen work, and whose spirit of keeping everlastingly at it, have been a great inspiration to the author:

Dear Doctor Bush:

"Will Power and Success" (The Psychology of Success), "Applied Psychology and Scientific Living," and "Grit and Gumption" appear to me to be the most practical and useful works which have been published on these and similar subjects. By a perusal of these books, all people, young and old, will have their backbones strengthened, will take a new interest in life, will make better citizens, and will be improved in every way. There can be no possible doubt of this, and best of all, you bring in illustrations and samples abundantly to prove your statements.

I am glad that you have placed these psychological matters on such a firm foundation.

May your shadow never grow less.

Faithfully yours,

(Signed) LUTHER BURBANK.

Santa Rosa, Calif.
April 8, 1922.

The author of this book acknowledges with much gratitude many such expressions as to the value of his teaching; it is from such appreciation of his efforts that he receives the courage, the determination, and the strength to go on.

—DAVID V. BUSH.

APPLIED PSYCHOLOGY AND SCIENTIFIC LIVING

CHAPTER I

WHAT IS GOD?

As the shores of time are strewn with the wrecks of loves and hopes, so have the waves of time washed away many old ideas of God and ushered in the new.

A little girl who was trying to draw a picture of God was observed in the act by her mother, who asked what she was doing, and the little girl said, "Why, I am drawing a picture of God." The mother said, "Why, dearie, no one knows what God is like." "Oh! don't they?" said she. "Well, they will when I am through."

Through the centuries we have had different conceptions of God, and it is most interesting to look through a religious encyclopedia and see how the Christian Church, for instance, has, century after century, changed its theological interpretation of God.

What the church has considered God in one century, it has disowned in the next; and yet each theological enthusiast thought that he had given the final conception of God. But had he lived for another hundred years, he would have found that some other theological giant had been able to start a school which offset his,

to be superseded in turn, in the next century by another.

Thomas Tupper says: "Some time ago the editor of a certain paper wrote an editorial about the house fly as a pest. With the article appeared an enlarged picture of a fly's foot—perhaps five hundred times as large as the fly itself. As I read this editorial, a fly lit on the paper and began to crawl over the picture of the fly's foot. Did it realize that it was walking on a picture of a part of its own anatomy?

"The fact is that the paper, the picture, the editorial, the brain that conceived the editorial, the machinery that put the paper into the readers' hands—all employed to speak the truth about a fly's foot—represent a form of life so far above the fly itself that even when the fly crawled over the picture it did not know of them."

We are probably crawling over the earth in more or less the same way. That is, like the fly, we conceive our own world, but not the realm of lofty intelligence that surrounds us and comprehends us as we comprehend the fly.

To change the picture, we are, each of us, like a bay of the great ocean, depending on it for the force of its water; the life of its tide-throb.

It is as natural for the soul to seek God as it is for the swallow to seek her nest, and in that quest we try to picture God.

The Scriptures tell us that God created man in His own image. In His own image created He him. And man was created in the image of God. God breathed

into him a living spirit. Man is spirit, we believe now; but just what that image meant in Genesis, above quoted, and just what the spirit is within man, have been the subject of speculation by theologians throughout the centuries.

And just what that image and spirit are we have been speculating about ever since.

The woman who said that she believed absolutely in God, so long as she did not attempt to define Him, also hit upon a great fact in experience. Those who hold that nothing should be believed which cannot be defined, shut out from faith the larger part of the greater and more influential things in life. Most things that are formal and provisional can be defined; nothing that is vital and eternal can be defined. This great fact was understood when the second commandment was formulated.

Every living human being in the world today is an illustration of life; but there is not one final definition of life.

Life is vital, but we cannot define it. God *is*, but He has never been defined so that our finite minds can fully understand, much less comprehend.

Just what is that Spirit? Christ has given us the clearest conception when He says that God is love. We can understand love, although we cannot understand God. If we cannot define God we can experience Him.

The old idea of God was that He was seated upon a throne on one great star in the center of the universe, surrounded by planets, moons, stars, etc.

The new idea is not that some super-eminent star stands for the chosen abode of the Ruler of the Universe. On gravitational grounds, we now think that there is no single huge controlling body, but that there is a center of gravity around which the entire stellar system is symmetrically arranged.

The modern conception of astronomy holds that it is at least three hundred and eighty thousand millions of miles from the circumference to the center of the universe.

Around the center rotate one thousand million stars in swarms, in streams, in scattered groups, following dynamic lines in symmetric assemblages. No telescope or photograph can reveal anything of the person or the abode of the Supreme Intelligence that ordered it all.

Terry Walter, M. D., a noted scientist, gives the human mind some idea of the immensity of the universe in the following words:

"The unimaginable immensity and the tremendous forces of the universe suggest the infinity and the power of mind. It would take 48,000,000 of years, going at the rate of 60 miles an hour, traveling night and day, to reach Alpha Centauri, the nearest fixed star; the energy required to turn the moon upon it axis is 50,000,000 times as great as that required to drive the largest steamer across the Atlantic; and the force required to turn the earth on its axis once a day is 800,000 times that required to turn the moon So we recognize the vast universe, the wonder of the heavens, and the marvel of the molecule, one forty-millionth of an inch in diameter, and the leavening power of a smile—who or what is behind all? Mind, the All Mind, God Spirit."

As science brought these facts to light, we were forced to alter our conception of Deity as being fashioned physically like man, as being a person like man, only with bigger hands, extraordinary eyes, large feet, sitting in the center of the heavens on a throne of ivory with His lower extremities resting on the earth—a golden footstool.

It degrades God in the mind and imagination of men to limit Him to forms of matter.

Shakespeare's witches are charming; but when they are acted by persons, they are ridiculous.

To think of God as Spirit and Love is wholesome, but to try to reduce Him to a figure like man is preposterous.

We can only liken God, if we must have an image of Him, to something that we have already seen in life or in pictures. In fact, pictures are all fashioned after some object which man has seen.

Try to picture the shape and form of people living on Mars and what have we? A distorted image, fashioned after man. We cannot conceive of any being without its having some of the form and shape of other beings which we have seen.

Give a scientist a bone of some antiquated animal like the mastodon which has lived long before man tilled the soil, and what kind of an animal does he produce? An animal which has some of the features, lines, legs, eyes, etc., of other animals which man has seen.

God must be unlike anything which man has ever seen, for God is spirit. Man has not seen this spirit—God—at any time, yet we picture Him as a great per-

sonality and so offer our oblations and say, "This is the God which brought us up out of the land of bondage, the land of Egypt."

We err when we try to depict the form and features of God. The Hebrew Scriptures do not attempt it, but Christians do.

Isaiah, John, the apocalyptic writer, and Daniel try to give some conception of God, but it is only "Sublime indefiniteness." At their best they are only symbols playing on the imagination.

When they are reduced to a definite form, they not only lose their beauty, but become grotesque. How absurd is the picture of a lamb, as described by John, with seven eyes and ten horns, holding something in his split foot which resembles a head.

Where the Scriptures are silent, man ought to be modest enough to be silent likewise. But although silence is golden, man has not always been golden.

Christ came the nearest to giving us a conception by which we can fathom God. He did not try to define God or to picture Him, but to "reveal" the Father.

If we know God as a companion, a guide, a help in time of storm, a comforter in days of sorrow, a friend in stress and fatigue, we should be satisfied, without lowering His Divine nature by vain pictures and caricatures.

As Charles Kingsley, the great preacher, lay dying he was heard to say that "God is very beautiful." That is what we should hold in mind.

God is beautiful; but who can define or describe God, the Beautiful?

WHAT IS GOD?

The God I love, to man is shown
As spirit, truth, and kindly care,
Whose lavish hand for all His own
Is manifested everywhere.

He is my Father, mild but strong,
A counselor of boundless might,
Who heals the sick, forgives the wrong,
And makes the heavy heart grow light.

My God is Spirit, pulsing Life,
Whose vast creating watchful power
Solves every knot in time of strife
And comforts in the darkest hour.

My God is Friend, Companion, Guide,
Who at His duty never sleeps;
Who's always present at my side,
And lovingly His vigil keeps.

But not for me alone He cares,
Or for my nation or my clan;
The Life Celestial that He shares
Is linked with every mortal man!

—From Inspirational Poems, by the author.

An old proverb says that man is the noblest work of God; but with reverence it may be added that God is the noblest work of man. In the large sense, every

man must paint his own picture of Deity. All nature is a palette, all beautiful events and scenes are pigments, and each man, according to his gifts, paints his picture of God. No two men ever had the same conception of the Unseen One, because no two men have exactly the same eyes, the same intellect or the same horizon and circumstances.

In our effort to explain God, how many times we have misunderstood Him and how many times we have misrepresented Him!

There came to the city of Florence a stranger. He lived his life there with but few friends. As he made money he seemed to shun humanity. He did not mingle with others. He did not spend his money; the city considered him a gross miser; so he came, lived and died a stranger, without friends, without love.

Upon his death the will was read, which startled all of Florence and brought tears to nearly every eye. This man had lived a most sacrificial life, saved every penny he could get, going without the necessities of life for himself that he might leave enough money, upon his death, to bring fresh water to the Florentines. They had suffered for the want of fresh water. Contagion after contagion had swept the city, and in the bigness of this man's heart he had promised himself to live sober, saving and sacrificing, so that he could give Florence the needed water supply. His will contained the glad news that his fortune was to be spent to build a viaduct leading from the fresh springs and streams of the mountains down to the city of Florence. Then

shame overwhelmed the people who had misunderstood their benefactor.

Sometimes we misunderstand God because of our theological teaching, or in experiences of sorrow and disappointment, and think him deaf, dumb and as adamant to our cries and supplications, when really God is spirit —a spirit of love, a Being, beautiful—and that spirit is with man—you.

What awful things we have attributed to God in our misunderstanding of His character and attributes!

Washington Gladden became an international celebrity and pulpiteer. He was one of the great intellectual giants of his generation and has done an infinite amount of good by bringing light into darkness in theological places. When he was a boy he attended one of those old-fashioned typical hellfire-and-brimstone revival meetings in which the evangelist railed against everything that could be couched in the term of love and declared that God was a God of "Justice" and that, because God was a just God, He could not be true to Himself and the children of His creation unless He damned the greater number of men born for disobeying the man-made, theological rules for getting into the Kingdom of Heaven. It was declared that, because God is a God of "Justice," He had to damn His own creation.

That evangelist's misconception of God, miscalled a a God of "Justice," set poor young Gladden to thinking. At first he pictured himself in hell writhing in pain and agony because he had not had the same kind of a conversion that the preacher talked about, then his soul revolted at such a tyrannical Creator, from the

revulsion of his soul, he became heart-sick and gave up the notion of becoming a preacher, which he had so hopefully cherished; until he thought the thing through, when he finally made this expression: "That men should be judged and doomed before they were born; that men should be blameworthy and punishable for what was done by their ancestors; that justice could be secured by the punishment of one for the sin of another, are propositions unthinkable."

By the leadership of Robertson and Bushnell, he finally got his feet back firmly on spiritual terra firma, by staking his belief and faith on God, who made the earth, by knowing "the Judge of the earth would do right."

Early Hebrews said, "He is a God of war, who has drowned the enemy in the sea." Joshua and Elijah gloated in glee when their God turned the tide of battle against the enemy and they conquered in loot, blood, rape, and gore.

The Church of the Middle Ages made Him a God to slay all who did not believe as was taught. The post-Reformation Churches called Him a God of "justice perverted." That is not Christian. If we are to christianize our theology we shall have to get away from the old dogmatism. We shall have to get away from the old creeds, to put them to one side for the moment; at any rate, to realize what they are, how they came to be, what immense pagan elements are in them, how they speak to us more of Greek philosophy than of Christian thinking; and we shall have to come back to Jesus Christ, or, rather, to accept the teaching of Jesus Christ

and try to see God as He set Him before the world. The terms in which Jesus Christ spoke about God were not the terms of the throne or the lawcourt or the judgment-seat. They are the terms, as some one has said recently, of the home. It was "Father" and "love" of which He spoke.

When the Church drifted from the moorings of love, Fatherhood, and home, it watered its own stock and could not pay dividends on all the paper which it had issued.

We do not have to go back to the days of Constantine, or of Joshua, for evidence that God is here. Bergson is right: Life is God; and life which turns the clod into a man is the evidence of His presence. A boy asked his father, "What is the air? I cannot see it, nor touch it, nor weigh it." "Come out, my son," replied the father, "this spring day. Now breathe." The boy drew in long breaths. "How good it is!" he said. "That is the air," replied his father. "You cannot see it, nor touch it, nor weigh it; the way to know it is to breathe it."

We breathe air, but we cannot see it. That is the answer of the present to the demand, "Give us some evidence of God." "In Him we live and move and have our being." We experience God—the Spirit within—but we cannot see God. No Church has a monopoly of Him. He is neither Catholic nor Protestant, Orthodox nor Liberal, Christian nor Jew nor Pagan; He is all and more than all; He is "all in all."

"When we are not engaged in theological or ecclesiastical discussion, we recognize this Spirit in life

who is more than the sum of all human lives. He is in all Churches and all religions, but He is more than all Churches and more than all religions. He binds us together in families, in neighborhoods, in nations.

"We speak of the American spirit, the English spirit, the French spirit, the Italian spirit. And now we are beginning to perceive that, as no creed is sufficient to define and no ritual is sufficient to utter the human consciousness of the Great Spirit who makes of all religions one religion, so neither is any nation large enough to interpret it. It is this Spirit dwelling with us and in us who unifies us, binds us together, makes possible human brotherhood; who makes of a hundred million people of different tongues, traditions, faiths, races, one American people; and who, now, in spite of our egotisms and our prejudices, is bringing all nations together in an international brotherhood. It is He who binds the past, the present and the future together in a unity as impossible to deny as it is impossible to define.

"This Spirit in literature unites all interpreters of life, because life is more than all interpreters; unites all lovers of liberty, because liberty is more than all political sects, as faith and life and love are more than all religious sects. This Spirit in Abraham Lincoln is more powerful today than it was when he was President, because he was only one interpretation of that spirit of justice and liberty and mercy which finds some interpretation in all pure, heroic, true men and women. It is not in a sun, halting for an hour in its journey to the western horizon; it is not in a cross shining for an hour in the sky and then fading, that we are to look

for an evidence of God. If these phenomena should occur, they would be but a poor evidence of God and no indication of His moral worth. Spirit is the evidence of Spirit and it is in the Spirit in man that we are to look for a Spirit greater than the sum of all human spirits. For God dwells in His children and the evidence that He exists is in the children in whom He dwells."—Lyman Abbott.

All who believe in a power greater than ourselves, a power that makes for righteousness in ourselves, might well be summoned to unite in an expression of their gratitude for His inspiring presence in the past and to make humble and hearty petition for His guidance in the future.

We cannot define God, we cannot describe God any more than "I am"—God is Love, Spirit—and the only proof that I know of God, is the Spirit of God being in the children of His creation. That is God. God is within you whether Catholic, Protestant, Greek or barbarian. If we want more proof than that, I wonder if we are not somewhat like the boys who wrote to Professor McKeever, asking him to "prove that there is a heaven, if there is one."

When the boys asked Professor McKeever to prove that there is a heaven, "if there is one," he told the boys that not long ago he went into the home of a stricken father whose only son was asleep in Flanders' fields, where the poppies grow. The precious young life had been nipped in the bud and the blood of his darling boy was sprinkled upon the altar of democracy. As McKeever entered the home of this grief-stricken father,

the old man proudly led the scholar into the room where his son was wont to spend much time as a little boy. The father tenderly and sweetly toyed with the relics of the boy's childhood with which he used to play. Then he led the professor into the boy's bedroom and here, with all the sympathy and love and tenderness pouring from a heart that was open and bleeding, told, with a certain amount of patriotic pride, how his boy had slept in this room for many years, now never to return, whose final sleep was being watched by the angels of God in Flanders' fields in France.

From here the professor went to see a mother whose little baby had lately been in her arms for the last time and who still had tear-washed eyes in the recollection of the little life which was with her so short a time; and she, in turn, spoke as only a suffering mother can speak of the great joy and happiness that had been hers for a little while and was now only the shadow of a recollection—a dim mist of memory.

After visiting these two places he went out under the starry heavens and looking up, saw countless numbers of stars and moons and planets, each one, in silent array, pursuing its course in its time and in its place. The professor had viewed these three scenes. He had seen love expressed by the father of the boy in khaki; he had seen the love of the mother's heart wrung with anguish and pain; and then came to the broad, arching heavens and saw the love of God manifested in the glowing stars, in the reflecting moons and in the circling planets.

Who could define love? No one. Yet the great professor had seen love lived and expressed by the father

and by the mother and by the great creative principle of life. The love of the father was inexpressible and unexplainable. The love of the mother was unutterable and unfathomable. Dr. McKeever had seen what love is, but he could not define it. The father and mother knew love, but they could not explain it.

He saw in the heavens what? Movement of the spheres and the stars. And what is the wonderful law of the movement of the spheres? And the more sympathetic laws which control the clouds, and the rain, and the life from the seeds in the earth?

Let us call it Zeus, Pan, Nature, or Law, or X, that which performs all these things. You know as well as you know your own name that there is an intelligent power. Why not call this power "God"? Can you think of any grander or more sublime object to worship?

No, do not try to analyze and fathom the depths of a father's devotion, or the subtleties of a mother's love, or the mystery of the stars in the heavens, or the hidden essence of growing life in the earth, or the majestic power that holds all these things and yourself in the form of an intelligent universal system.

The very best you can do is to act as if these things were true and eternally to be trusted. And lo and behold! the assumption works. Use the law of love, the law of growth, the law of eternal rhythmic change as eternal laws of your own being, and thus God Himself will come into your soul and bless you with the satisfaction that He lives and reigns forever and ever.

Orison Swett Marden has ably expressed the psychologist's opinion of God and mind in the following words:

When a man realizes that he is divine, when he sees that he is a part of the everlasting principle which is the very essence of reality, nothing can throw him off his physical or mental balance. He is centered in the everlasting truth, intrenched there in infinite power from the taint of fear, or anxiety, or worry, or accident, because he is conscious that he is principle himself, a part of the eternal verity. The feeling that he is in touch with the power which made and upholds the universe, that nothing can wrench him from this divine presence, gives a sense of security and peace. When he awakens in the morning, refreshed and rejuvenated, he feels that he has been in touch with the divinity that created him; that he has passed the borderland of sense and has come into the presence of an infinite power, an infinite life; that he has been created anew, and hence, when he is tired and weary and sad, how he longs to get back to this divine presence, to be made over, to quench his thirst at the great fountain-head of life.

Serenity of spirit, poise of mind, is one of the last lessons of culture, and comes from a perfect trust in the all-controlling force of the universe. The moment man realizes that he is a part of a great cause, that he is made to dominate and not to be dominated, he will rise to meet every situation in a masterly instead of in a cringing manner.

When he comes to the full realization of his divinity, he will not be thrown from his base, nor will his peace be disturbed in the least by the vexatious happenings which trouble those who have not risen to their dominion, or who have not yet learned the secret of power.

Yogi Ramacharaka tells us that "the real self is pure spirit—a spark of the divine fire."

Dr. Edward B. Warman, an eminent authority on mental science, expresses this phase of mind in a most admirable way:

On the material plane a material body has been given us to serve material purposes. It is merely the tenement of the soul; therefore it were better to say, "My soul has a body," than to say, "My body has a soul." The soul is paramount.

I look upon the soul as a spark of Divinity, and as such it possesses all the potentialities of God—omniscience, omnipotence, omnipresence; these, of course, only in the degree of the spark to the whole—the soul to the All Soul; just as one drop of water from the ocean possesses all the qualities of the ocean as a whole.

Then we may logically conclude that man is immortal. Let us put the argument in the form of a syllogism:

That which cannot be severed into parts cannot be destroyed.

The soul, being a thinking agent, cannot be severed into parts.

Therefore the soul cannot be destroyed.

The belief in immortality has at least this much in its favor: The negative cannot be proved. If immortality is not true, it matters little whether anything else is true or not. When we theorize about the unknown there can be no safer guide than the analogy of known facts.

"There is," says Heywood, "a growing conception of God as the universal Mind, and man the highest evolution and materialization of mind. The cultivation of mind power thus leads up to the very door of religion."

That man is a part of the universal subconscious, superconscious, and cosmic mind is pointed out by Dr. Terry Walter in his "Handbook of Life":

Hermetic philosophy came as near to defining mind as science has today, for in the Kybalion we read, "The All is

Mind; the universe is mental," and again, "While All is in the All, it is equally true that The All is in all." * * *

When you realize that you and all about you are the result of mind, you will awaken to the importance of studying yourself and your mentality. "Know thyself," as inscribed over the door of the Temple of Delphi, in the city of Memphis, Egypt, has been commended to us by the philosophers of the ages, and it is just as important today as ever in the days of history.

And of the oneness of subconscious, superconscious, and conscious mind, Kate Atkinson Boehme, says:

They are all One Mind, but One Mind differentiated in functioning as a tree might be differentiated into root, trunk, and branch.

Pope, in his classic style, expresses it thus:

> All are but parts of one stupendous whole
> Whose body Nature is, and God the soul.

Thus we realize that the soul within us is "God in us", and we naturally conclude that this spirit is endowed with all Godlike attributes.

What is God? God is life, but we cannot explain life. God is spirit, but we cannot explain spirit. God is love, and lo! our lips are sealed, our reason dumbfounded and our language mute, for man cannot explain love. Man cannot explain God. Man can only experience God; and in experiencing God, he knows that God is, and that God is within; that this God is Spirit—Mind. God is All; mind is all; you and God are one and the same. Your mind and God's mind are one and the same, but of different degrees.

That man is not separate from God is expressed by Kate Atkinson Boehme, in the following:

I turned to Spinoza and read: "If God be infinite Substance, there can be no substance outside of God, and man is therefore no substance, or he is God." This corroborated my thought as to the oneness of substance. . . . Since God is omnipresent, He must be within man, in continual touch with his soul, in fact one with it; one in spiritual substance, even as the ray of light is one with the sun, so that it has been truly said, "Closer is He than breathing; nearer than hands and feet."

Two of the different degrees of mind are the conscious and subconscious, which you may study in following chapters in Applied Psychology and Scientific Living.

Dr. Thomas Parker Boyd is referring to the importance of the varying degrees of mind when he says: "There are countless unconscious mental processes for one conscious mental operation."

"The subconscious mind," says Winbigler, "relates man to this universe and to all that is in it."

Kate Atkinson Boehme puts into a few words the experience of the average man in his idea of mind:

We are too apt to think of the conscious mind as the whole of mind, not understanding that there are mental activities of which we are not aware, but the reasoning, philosophical person accepts on good proof much more in the world than the small part of it that comes under his immediate observation. He believes in suns, stars, planets, and worlds that are beyond his cognizance. We have equally good proof of the existence of mind that is beyond our cognizance. There certainly are mental activities that are carried on without direct volition from the conscious mind, and without our knowledge.

Aaron Martin Crane sets forth the idea of the substance of God, thus:

Someone has said that spirit is a makeshift word; and so are all words which undertake to name the essentials of God. Even the name God, or any name for Him, even the pronouns which we apply, are a poor kind of makeshift, if we look at them from one point of view.

This thought that God is of one substance and man of another must be a mistake because, as we have already seen, God is the one creator and cause, and the cause exists in its effects; hence, whether we are able to perceive it or not, the substance of God, which is spirit, must be the essential constituent and substance of man as well as of all else, for all is from Him as first cause.

Then, the fact that God is spirit does not indicate any separation nor any separateness between God and man; on the contrary, it binds them in the closest possible relationship. When man shall definitely recognize the meaning of this faith of all the ages, and shall realize that, in the essential of his own being, he is spiritual, he will then comprehend that this fact, that God is spirit, forms the strongest possible tie between himself and his heavenly Father.

That all is mind and that nothing exists apart from mind, or spirit, and that the difference between mind and what we call matter is merely a difference of tangibility, are principles perceived long ago by the ancients, and are accepted by practically all modern psychologists. Referring to the connection between mind and matter, and their places in the scale of tangibility, Dr. Christian D. Larson says:

Reduce anything to its last analysis, and you will find it to be mind. Even iron, when reduced to its last analysis, becomes a mental force in nature; and many scientists believe

if they could reduce still further, they would find it to be absolute spirit. What we speak of as matter is simply mind vibrating in the scale of tangibility. Matter does exist, but it does not exist apart from mind. Matter is mind in tangible expression. It is, therefore, strictly scientific to think of the body as visible mind and to think of all the organs in the body as being centers of intelligence. And we shall find that, when we take this view of the body, the physical system will no longer be a chunk of clay, but will become a more and more highly organized instrument, responding perfectly to every desire of the ruling mind—the conscious mind, the "I am" in man.

Dr. Thomas Parker Boyd sets forth, in "The Voice Eternal", the principle now accepted by psychologists generally, that the material manifestation is made first and the spiritual manifestation follows. He says:

"There is," says St. Paul, "a natural body and there is a spiritual body." How be it that is not first in manifestation which is spiritual, but that which is natural or material, and afterward that which is spiritual. Now this spiritual body is the subconscious self.

In "Mind and Body", Atkinson says:

The subconscious mind is amenable to suggestion. It is realized that this great controller of the physical organism is so constituted that it accepts as truth the suggestions from the conscious mind of its owner, as well as those emanating from the conscious minds of other people.

Thus if we think health thoughts, the blueprint of health is materialized in our bodies.*

*For a complete study of this, see Fundamentals of Practical Psychology by the author. This volume of Applied Psychology and Scientific Living purposes to give the reader the first fundamental, practical laws, showing how our predominating thought, by way of suggestion and autosuggestion will increase our efficiency.

Dr. Walter succinctly says:

A witty Frenchman has said, "God created man in His own image and man has been returning the compliment ever since."

The first step toward achievement and success is self-knowledge, and he who knows himself knows God.

There is no dividing line, therefore, between you and God. Hence there is no dividing line between you and health, you and abundance, you and success, you and happiness, you and achievement—unless your thinking makes it so.

Enlarging upon the "unseparateness" of God and man, Helen Rhodes Wallace says:

By different mystics whose lives witness to the union of mind of man with mind of God, the experience has been called "Inward expansion; an outgoing flight; absorbed inward gazing; divine union; melting into the divine abyss; drenched with Spirit; imageless nudity; profound immersion in God; passing beyond ourselves."

This then is the "God in us" and we naturally conclude that it is endowed with all Godlike attributes.

So the subconscious mind—spirit—soul—and God are synonymous. You are a part of the creative principle, aye, a "spark" of the divine energy, the God power. So God and you are one; and you, being a partner with all the divine power, all things are possible for you here and now.

To reiterate: Your mind and God's mind are one and the same, but of different degrees. Two of these different degrees are the conscious and the subconscious mind, which we shall study in the next few chapters.

NOTE: More on the love of God will be found in this book in the chapter on "Fear."

CHAPTER II

THE SUBCONSCIOUS MIND

Genius

You are a genius. Genius is asleep in your subconscious or subjective mind. Man is no longer a blind victim of fate. He has the power within literally to work out his own salvation. Man is master of his fate.

Your greatness lies in your subconscious mind. To know this and to arouse the genius, to put your subconscious mind to work for you, means your greatness.

"'There sits the savage,' once exclaimed a friend of mine," says Boris Sidis, an eminent neuropathologist, "'with three-quarters of his brain unused!' Yes; there sits the savage with a brain far surpassing the needs of his environment, harboring the powers of a Socrates, a Plato, an Aristotle, of a Shakespeare, a Darwin, and a Newton. The ancient German and Briton hardly differed in their mental powers from their contemporaries, the civilized Egyptian and Babylonian. What, then, did these Aryan savages do with their richly endowed mental energies? Nothing. The mental energy was lying fallow—it was reserve energy—energy for future use, for the use of future ages of coming civilization."

Warren Hilton says:

A mighty and intelligent power resides within you. Its marvelous resources are just now coming to be recognized.

Recent scientific research has revealed, beyond the world of the senses and beyond the domain of consciousness, a wide and hitherto hidden realm of human energies and resources.

These are mental energies and resources. They are phases of the mind, not of the "mind" of fifty years ago, but of a "mind" of whose operations you are unconscious and whose marvelous breadth and depth and power have but recently been revealed to the world by scientific experiment.

"The power of the subconscious is enormous," says Dr. Wilfred Lay; "to all intents and purposes it is illimitable. It is a source of power to us, which if we rightly understand it, we can draw upon just as we turn on power from a steam pipe or an electric wire."

Albert B. Olston, in "Mind Power and Privileges", has rightly said:

The subconscious is a stratum of mind, which, until recently, has been a mere mystery. Now that we are becoming more intelligent concerning its laws, powers, and characteristics, all of this is being turned to practical account. This vast field is no longer a matter of mere curiosity, but of most practical import.

No child was ever born defective or abnormal. There has come a shock—a fright, or a harmful suggestion—to the subconscious mind of the child at or after birth. This shock may come from the use of instruments in helping deliver a child at birth, or this shock may come an hour, a week, a month, a year or more after the child is born.

Andre Tridon says:

Insanity, feeble-mindedness, and criminality are not inherited characters. They are often acquired through either

imitation or suggestion or both.* . . . In other words, insanity is no longer considered as a brain disease, or as a set of absurd symptoms grouped in varying clinical pictures. Insanity is an abnormal asset for the insane, a dream from which he does not awaken, and which supplies him with an abnormal form of wish-fulfillment.**

Henry Wood refers to the susceptibility of the infant mind to abnormality by suggestion, in the following:

But we may fancy that we have a crucial test in the cases of infants, the sleeping, insane, or idiotic, who are incapable of knowledge or mental operation. Not in the least. By well ascertained psychological law, all these influences are so present in the psychic atmosphere that they impress themselves upon unconscious mentality, and most of all upon the sensitive and passive mind of an infant.

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*See Volume VI, Fundamentals of Practical Psychology.

**If the reader is interested in pursuing this line of study, Andre Tridon in "Psychoanalysis and Behavior," page 146, says that "one case treated by Dr. Kempf at St. Elizabeth's hospital, Washington, D. C., offers good evidence that many apparently 'desperate' cases could be cured by the psychoanalytic technique," and follows with illustrations, after which the author continues: "It is difficult to avoid the conclusions that after being insane and recovering, she was better fitted for life, and had become a more interesting human type than before the onset of her neurosis."

The author finishes with these words: "Eighty per cent of the mentally diseased, he thinks, could be cured if properly treated. This applies, of course, to cases in which there is no destruction of nervous tissues."

A complete report of this interesting case will be found in the Psychoanalytic Review, for January, 1919, under the title, "The Psychoanalytic Treatment of Dementia Praecox", by Dr. Edward J. Kempf.

Dr. Kempf's theories are discussed in the last chapter of the present book. His ideas on the management of hospitals for the insane, which are very progressive, have been published under the title "Important Needs of Hospitals for Mental Disease," New York Medical Journal, July 5, 1919.

The subconscious mind of the child is subject to impressions from the outside world, at birth and after. A perfectly normal child may be made abnormal, while it is yet an infant, by wrong environment, conditions, or other "unfriendly" suggestions.

Andre Tridon cites the following case:

One of Kempf's patients let her parents bring her up as a perfectly irresponsible woman, and later, when that irresponsibility made her married life very unpleasant, instead of re-educating herself and solving her problems in a positive, constructive way, she accepted her relatives' dictum that "she was crazy", and became "crazy".

Kempf re-educated her; after becoming herself, she threw off the yoke of suggestion imposed upon her by silly relatives.

I have had many cases of abnormal adults who were considered mentally defective, who have been healed by the power of suggestion.*

Here is a typical case: Bennie was a thirty-four year old man brought to me by his mother and older sisters. Bennie, they said, was different from other boys. Bennie always had been different, and they thought Bennie always would be different.

The mother had had many children, one following closely upon the other, so that she was not in the pink of physical perfection, and Bennie paid the price of

*The reader will find in this volume information on the law of suggestion. For a further study of this we would refer him to The Psychology of Success, Volume II, and Other Methods of Healing, Volume VII, in The Fundamentals of Practical Psychology, and in Practical Psychology and Sex Life, by the author.

her worn-out system. When Bennie was born he was not as active as the other children. Bennie would lie on the bed apparently listless, indifferent to sounds or commotion about him. Bennie didn't "goo-goo", and play with his toes as much as the mother's other youngsters. Bennie didn't scream and "holler" and cry, like the rest of her children did. Therefore, at the very threshold of Bennie's mortal existence, the mother leaned over her infant and talked to him in most despairing and unpsychological terms.

She was sorry for her little Bennie, and she told him so. Other children could kick and run and romp, and play with their toes, get into a tantrum and show a temper, but Bennie wasn't like that. The rest of the family added to this "unfriendly suggestion," so that the first thing Bennie remembered, when he came to understand his mother's language, was that he was different from other children.

All during his babyhood and childhood, Bennie was protected and cared for, and carried around by the rest of the family on a mental invalid's chair—Bennie wasn't like other children. This was all little Bennie knew, and so he took life just as it seemed to be. He accepted the suggestion of his loved ones, and Bennie really thought he wasn't like other children.

The fact is that Bennie's mother had not given him enough physical vitality, and Bennie started on his life's journey recuperating at the first lap. They didn't even give him a chance to hit a high-chair for the home stretch. Bennie was handicapped, and so

when they brought him to me and began telling me that Bennie was not like other children, I told them that the first thing we would do would be to change the name Bennie. I said: "He is now a thirty-four year old man, we'll call him Ben."

Ben had been sent off to two schools for abnormal children, and in neither one of these schools for defective children could he make even the first grade. He was sent home, back to the family fireside where the suggestion on every hand, at every stroke of the clock, was that Bennie wasn't like other children.

When I said that we would call him Ben for he was as much of a man as I, Ben threw back his shoulders; Ben was thrilled. Bennie, by the turn of the hand, was changed into Ben.

We gave him suggestions, as the reader will find later explained in this book, and in others of the series of Fundamentals of Practical Psychology, and in two weeks Bennie was a new creature. Bennie had always wanted to be a carpenter; but when he spoke about building houses, instead of getting him some good tools and encouraging him in his effort, they bought him a little Christmas toy tool-chest with a miniature set of tools that a carpenter couldn't make a dollhouse with. My first instruction to the family was to get Ben a set of tools, and to get the best they could find. The genius had been touched. Bennie was a thing of the past. He was now Ben.

So we are speedily coming to the new point of view —to the psychological truth that persons who are

abnormal, aye, even the insane, are what they are because of "unfriendly suggestion".

Dr. Louis Walstein, in "The Subconscious Self," makes the following statement:

From the moment of birth—and, insofar as we have seen that organic, or splanchnic sensations are communicated to the brain, even before birth—begin the deposit and retention of subconscious impressions in the mind of the child, and so the foundation is laid for the development of that part of man's mental nature.

The beginnings of nervous disturbances, so frequent in our times, can be traced even further back, into the period of infancy: Many cases of sleeplessness, lack of appetite, and general restlessness in the infant are caused by surroundings which are exciting, and awaken prematurely the impressionability of the infantile mind, when it is of the greatest importance that restfulness and regularity should prevail.

A young boy of my acquaintance had an invincible dislike to music, and could not be prevailed upon to continue his piano lessons. I was impressed by the violence of his aversion, and, upon inquiry, was told that he was born and passed his infancy in a house next to a conservatory of music; no doubt, he had been constantly disturbed in his sleep by the discordance of sounds from a number of instruments played at the same time. Another showed a surprising and violent dislike to business. When I found that it was because of his inaptitude for the study of arithmetic, I learned that his first teacher was a person who looked upon his own profession as an unbearable drudgery, and was hence an object of the most violent dislike because of his gruffness and unfairness to the young and impressionable boy. The manner here was the efficient cause in creating a far-reaching dislike for the object of teaching, and had nothing to do with a lack of talent or natural gift.

A most striking illustration of this is found in an experience in the mental life of Helen Keller, as described by Dr. Walstein, in the same book:

The serious illness that threatened her life at the time, left the child of nineteen months with only those organs of sense unimpaired which we are accustomed to regard as the lower senses in man—those of touch, of taste and of smell. Her high degree of intelligence today—which enables her to converse with rare thoughtfulness and understanding, not only in English, but also in German and French, and to form a judgment quite her own of her surroundings, of events, and of persons—must have been entirely formed by impressions received through them, and, we may assume, by those that date back into babyhood.

Among her many accomplishments that for appreciating music is one of the most astonishing. She perceives it by feeling the vibrations of the instruments with her fingers placed lightly upon them, and even through the floor, when, as in one instance, it was covered with a thick carpet. For she is not only conscious of it, but is without a doubt swayed by its rhythm, either depressed by a melancholy strain like "The Old Folks at Home," or "Home, Sweet Home," or elated and pleasantly excited by a waltz or a galop. I have seen her deeply affected by the female voice which reached her through her fingers touching the throat of the singer. On another occasion she likened a dance played on the piano from the manuscript to "running water." The simile appeared to all of us as very apt. Three months later, she again made the same comparison upon hearing the same composition for the second time. She has, therefore, created a centre for musical impressions through the sensations of touch, just as we have one for the same order of impressions, with the important difference that ours is connected with the ear, while Helen Keller's is connected with the nerve-endings in the skin and muscles. Were it possible to recall true aural impressions in her case through the medium of touch—aural impressions that must have been received, of

course, before her nineteenth month—it not only would prove the force of subconscious impressions (being infantile), but would suggest the interesting question whether in such cases a connection is not established between the one centre that of hearing, and the other, that of touch, and thus create a new kind of mental process, peculiar to such cases.

With this purpose in view, I wrote to Mrs. Keller, who kindly sent me the titles of two plantation songs, which were commonly sung in her home in Alabama when Helen was a baby, but are not now generally sung, and which I could procure only in manuscript from the South. These tunes I played upon the piano, while she stood beside the instrument with her fingers resting upon its wooden frame. Care was taken, of course, that she should know nothing of my intentions, and that she should be taken unawares. The effect was striking. The young woman, now just entering upon her sixteenth year, became greatly excited, laughed, and clapped her hands, after the first few bars of "Way Down in the Meadow a'mowing of the Hay."

"Father carrying baby up and down, swinging her on his knee!" "Black crow! Black crow!" she exclaimed, repeatedly, with manifest emotion. Miss Sullivan and several ladies present were greatly astonished at the result. On hearing the second song, "The Ten Foolish Virgins," the same effect was produced. It was evident to all those who were present that the young lady was carried back to her early surroundings, even into the time of life when she was carried about by her father; but we could not find a meaning for the words "black crow." I considered it prudent not to question her, but applied by letter to her mother, who was kind enough to send an early reply. Mrs. Keller said: "What you wrote interested us very much. The 'Black Crow' is her father's standard song, which he sings to all his children as soon as they can sit on his knee. These are the words: 'Gwine long down the old turn row, something hollered, Hello, Joe!' etc. It was a sovereign remedy for putting them (the children) in a good humor, and was sung

to Helen hundreds of times. It is possible she remembers it from its being sung to the two younger children as well as to herself. The other two, I am convinced she has no association with, unless she can remember them as she heard them before her illness. Certainly before her illness her father used to trot her on his knee and sing the 'Ten Virgins,' and she would get down and shout as the negroes do in church. It was very amusing. But after she lost her sight and hearing it was a very painful association, and was not sung to these two little ones" (the younger children).

It was quite clear that the child, after she was nineteen months old, might have received an impression of the "Old Crow" song when it was sung to the younger children, through the peculiar vibrations communicated to the floor of the room; but the other two songs could only be perceived through the ear when she was a baby younger than eighteen months, and could hear, and are, therefore, a part of her earliest memory. We are, therefore, justified in assuming that the vibrations of the piano from the two plantation songs communicated to her by the touch, over fourteen years later, have traveled to the center where her early aural impressions are stored up, and that they, in their turn, reawakened the memory of the Old Crow song, which she had heard before her illness, and possibly also had felt by vibrations afterwards when it was sung to the younger children.

What evidence that the impressionable baby minds are receptive to suggestions! Either for good or bad. How true that insanity, defective children, and abnormal people may be the direct result of suggestion!

Dr. Winbigler says:

The law of suggestion may be stated as follows:

1. Mind is impressible by suggestion and it will carry out the same to its ultimate conclusions, unless there is a hindering, competing idea or physical inability or impediment.

2. The subconscious mind accepts a statement or suggestion and will carry it out completely unless a counter-suggestion is made by the conscious mind or by another.

3. The suggestion is accepted by the subconscious mind as true, unless antagonized by an opposite statement either by the conscious mind or the mind of another.*

4. The external channels of suggestion are the voice, face, expression, demeanor, gesture, word, and personality.

It does not matter how old we are or how far we have progressed, genius is still asleep in the subconscious mind. It is a matter of arousing this genius by suggestion, so that each one will develop the latent power within.

Albert B. Olston shows the spontaneity and immanence of genius, in the following:

Among men of genius the activities in the subconscious stratum have not always been so quiet, but have greatly disturbed the person, made him feel that something was struggling for birth. This fact is well illustrated by the remarks of the great genius Schopenhauer in speaking of the great work he expected to bring forth. He said:

"Beneath my hand, and still more in my head, a work, a philosophy, is ripening, which will be at once an ethic and a metaphysic, hitherto so unreasonably separated, just as man has been divided into body and soul. The work grows, and gradually becomes concrete, like the foetus in the mother's womb. I do not know what will appear at last. I recognize a member, an organ, one part after another. I write without seeking for results, for I know that it all stands on the same foundation, and will thus compose a vital and organic whole. I do not understand the system of the work, just as a mother does not understand the foetus

*See Mental Telepathy and Vibration, Vol. IX. in this series.

that develops in her bowels, but she feels it tremble within her. My mind draws its food from the world by the medium of intelligence and thought."

Two things stand out in bold relief in Schopenhauer's case. First is his own implicit confidence in the great truth and worth of what should be born as a whole. A confidence that might be called a gigantic egotism. And yet, from his premise it was but natural, and quite necessary. He believed in the powers that were at work within him. In the second place, we notice the extreme automatism (as it were) of the formation of the fragments into a complete system. The same has been experienced by many.

"One of the greatest pleasures of my life," said David Belasco, "is in taking raw material and developing and moulding it. To me it is a delight to play on the human emotions: to watch the bud of imagination expand and the latent but dominant talents awaken and come to life."

The creations of genius, for instance, can only be explained by assuming that they result from the spontaneous action of that part of man's mind freed from the chains which the intellectual, the purposely "educated" part of the mind, has wound round it. The artist will himself ofttimes confess that he cannot explain how his best work has been done; he can but rarely attain the same degree of creative freedom at will. Every one of us has such moods when it appears as if some other power than that over which we have control speaks or acts out of us.

There are moments when the mind has, as it were, shaken off the oppression of the selecting will, when self-criticism is ignored, and conceptions in thought or form spring into life without effort. Difficult problems, intricate situations, are treated with surprising facility; and when we relapse into our accustomed condition, it is as if we had fallen from

a height, or if another, a more powerful individuality had existed in us for the time. We have a name for such moments; we call them inspired, and thus erroneously go outside of ourselves for an explanation, instead of finding it deep down in our subconscious self, the germs of which were sown perchance far back in our childhood, developed by our surroundings, added to by conditions beyond our control, and not chosen by those who were preparing the material for our mental development. So far from being the cause of our mood of "inspired" productiveness, this carefully directed mental "education" was really efficient only in recalling us to our ordinary, sober and "rational" state.

It is through the subconscious self that Shakespeare must have perceived without effort great truths, which are hidden from the conscious mind of the student, that Phidias fashioned marble and bronze, that Raphael painted Madonnas, and Beethoven composed symphonies. Shelley, for instance, frequently sees odors, feels light and shade, and is moved by things incorporate. It is futile to attempt an explanation of these artistic phenomena from the purely conscious point of view, and it is for this reason that all efforts of analysis fail to make us understand the workings of genius, which we realize but cannot follow. It is precisely by reason of the ingenuousness, the naivete of genius that perception does not approach the subject through the conscious channels; it is entirely without purpose, without analysis, without induction. What seems to us the result of most minute observation and subtle reasoning has been spontaneously, subconsciously apprehended by the artist; it is, I should say, an elemental process of unreasoning impressionability, which with us is rare and fitful, whilst it is the normal, well-nigh constant mood of the poet and the productive artist. Such minds, as Dowden expresses it, are the descendants not so much of their direct progenitors as of the whole human race. Hence the universality of their works, and their unfailing wisdom, and the absolute beauty of form in which they are clothed.

Thus writes Louis Walstein, in "The Subconscious Self".

And Gustave Geley, in "From the Unconscious to the Conscious", agrees with him:

This subconscious influence is sometimes imperative and supreme; it is then called "inspiration."

Under its influence the artist or the inventor produces his work (sometimes a masterpiece) at one stroke, without pondering over it or reasoning about it; it often transcends his design without effort on his part. The subconscious inspiration is sometimes experienced in sleep in the form of lucid and connected dreams.

Thomas Jay Hudson, in his epoch-making book, "The Law of Psychic Phenomena", gives an explanation, based on psychological laws so far as yet known, about the "genius" which manifests in some persons. He says:

The subjective mind, or soul, of man possesses the inherent power to perceive, under certain exceptional conditions not clearly defined, those operations of nature which are governed by fixed laws. It was by means of this power of instantaneous perception of the laws of numbers that Zerah Colburn, before his objective education was sufficient to enable him to understand the power of the nine digits, was enabled instantly to state the cube root of any number that was given him. He could never give any explanation of the means by which the result was accomplished. It was beyond his own objective powers of comprehension. He simply perceived the truth.

It was this power that enabled Blind Tom to perceive the laws of the harmony of sounds. He was without objective education, and devoid of the capacity to acquire one; but from the moment when he discovered an old piano in an

unused room of his master's mansion, he was able to improvise beautiful melodies, and to reproduce with remarkable accuracy a piece of music after once hearing it played.

This is a power which transcends reason, and is independent of induction. Instances of its development might be multiplied indefinitely, but it is not necessary in this connection to enlarge upon a fact which will receive the instant assent of the intelligent reader when his attention is called to it. In this objective existence of ours, trammeled as is the human soul by its fleshly tabernacle, it is comparatively rare that conditions are favorable to the development of the phenomena. But enough is known to warrant the conclusion that when the soul is released from its objective environment it will be enabled to perceive all the laws of its being, to "see God as He is," by the perception of the laws which He has instituted. It is the knowledge of this power which demonstrates our true relationship to God, which confers the warranty of our right to the title of "sons of God," and confirms our inheritance of our rightful share of His attributes and powers—our heirship of God, our joint heirship with Jesus Christ.

How did Jesus obtain the scientifically accurate and exclusive knowledge of the laws pertaining to the exercise of subjective power, of which every act and word of His demonstrates His possession?

The ready and easy answer of unreasoning faith is, "miracle." But is it necessary in this case to invoke the aid of such an explanation? Clearly not. Without entering upon the discussion of the vexed question of the possible existence of the power to work a miracle, it must be held as a self-evident proposition that we should never convert an event into a miracle when there is a satisfactory explanation within the known laws of nature.

In this case the necessity does not exist to presuppose a miraculous intervention of Divine Power, since God has given to every human soul the inherent power, under certain conditions, to perceive and comprehend the fixed laws of

nature. What those conditions are, we may never know. That they exist, the events within common knowledge amply demonstrate. That they are exceptional, goes without saying. No one man has ever been able to perceive all the laws during his objective existence. One perceives the law of numbers, another that of the harmony of sounds, another that of the harmony of colors, and so on.

Jesus Christ perceived spiritual law.

That His intuitions were scientifically exact, so far as they pertained to the subject of His physical manifestations in healing the sick, is amply demonstrated by comparison of what He did and said with the discoveries of modern science within this, the last quarter of the nineteenth century.

It was this power of perception of truth without the necessity of resorting to the slow and laborious processes of induction that enabled Christ to divine the whole law of mental therapeutics. Science, after 1900 years of induction, has demonstrated the fact that He perceived the whole law, and applied it with scientific accuracy. The most marvelous part of it all is that the account of it has been preserved and transmitted with such fidelity of scientific detail.

Dr. Winbigler says:

Inspiration, genius, power, are often interfered with by the conscious mind's interposing, by man's failing to recognize his power, afraid to assist himself, lacking the faith in himself necessary to stimulate the subconscious so as to arouse the genius asleep in each.

The careful reader of the following chapters in Applied Psychology and Scientific Living will learn some of the important laws which will teach him to recognize his genius so that "the power within" will be put to work stimulating his latent talents.

CHAPTER III

THE SUBCONSCIOUS MIND—Continued

Prodigies—Original Knowledge—Universal Mind

Prodigies of all kinds—musical, mathematical, and otherwise, are subconscious conditions.

Albert B. Olston says:

Numerous illustrations could be given of the marvelous mathematical abilities of many children. Objective education only resulted in hiding the spontaneous faculty. . . . Another illustration of how the subconscious mind works I take from Holmes' Life of Mozart:

The purely subjective nature of musical production is well illustrated by the great genius Mozart, in his answer to a boy who asked him how he should begin in order to compose. "You must wait."

"You," said the boy, "composed much earlier." "But," replied Mozart, "I asked nothing about it. If one has the spirit of a composer, **one writes because one cannot help it.**"

No better description can be given of how a great musical genius composes, and from which stratum of mind music has its birth, than the following paragraphs from a letter written by Mozart to a friend:

"You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on the subject than the following, for I myself know no more about it, and cannot account for it. When I am, as it were, completely myself, entirely alone, and of good cheer, say, traveling in a carriage, or walking after a good meal, or during the night when I cannot sleep—it is

on such occasions that my ideas flow best and most abundantly. **Whence** and **how** they come I know not, nor can I force them. Those ideas that please me I retain in my memory, and am accustomed (as I have been told) to hum them to myself. If I continue in this way, it soon occurs to me how I may turn this or that *morceau* to account, so as to make a good dish of it, that is to say, agreeable to the rules of counterpoint, to the peculiarities of the various instruments, etc.

"All this fires my soul, and, provided I am not disturbed, my subject enlarges itself, becomes methodized and defined, and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it like a fine picture, or a beautiful statue at a glance. Nor do I hear in my imagination the parts successively, but I hear them, as it were, at once."

You will notice this genius of the great composer is unaccounted for by him. How he came by his "illumination", as the Hindus would call it, he did not know, and some of the necessary steps to tap this genius, may not be fully understood, but that "genius is asleep in the subconscious" is scientifically believed now. The study of the subconscious mind is the cardinal thing for all who would seek to have their genius brought to the surface.

Every day biography relates this. You need only read any reputable biographical series to understand this.*

*In Chapters 7 and 8 in Psychology of Success, I have shown how some of the greatest men were, one time or another, considered "dunces, dullards, and asses". In the same volume, I have given the two great laws, psychological and physiological, which tapped their genius. The same may be done by others. Above all, remember that you are a genius—your "genius is asleep in the subconscious."

Dr. Hudson notes many remarkable prodigies, among which are the following:

Of mathematical prodigies there have been upwards of a score whose calculations have surpassed, in rapidity and accuracy, those of the greatest educated mathematicians. These prodigies have done their greatest feats while but children from three to ten years old. In no case had these boys any idea how they performed their calculations, and some of them would converse upon other subjects while doing the sum. Two of these boys became men of eminence, while some of them showed but a low degree of objective intelligence.

Whately spoke of his own gifts in the following terms:

"There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. . . . I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than any one could upon paper, and I never remember committing the smallest error. When I went to school, at which time the passion wore off, I was a perfect dunce at cyphering, and have continued so ever since."

Professor Safford became an astronomer. At the age of ten he worked correctly a multiplication sum whose answer consisted of thirty-six figures. Later in life he could perform no such feats.

Benjamin Hall Blyth, at the age of six, asked his father at what hour he was born. He was told that he was born at four o'clock. Looking at the clock to see the present time, he informed his father of the number of seconds he had lived. His father made the calculation and said to Benjamin, "You are wrong 172,000 seconds." The boy answered, "Oh, papa, you have left out two days for the leap years 1820 and 1824," which was the case.

And Dr. Schofield tells of the celebrated case of Zerah Colburn:

Zerah Colburn could instantaneously tell the square root of 106,929 as 327, and the cube root of 268,336,125 as 645. Before the question of the number of minutes in forty-eight years could be written he said 25,228,810. He immediately gave the factors of 247,483 as 941 and 263, which are the only two; and being asked then for those of 36,083, answered none; it is a prime number. He could not tell how the answer came into his mind. He could not, on paper, do simple multiplication or division.

And how do we explain such marvels of mind?

The subconscious receives some of its knowledge from the five senses, through the conscious mind and from other minds by telepathy.

It is the great connecting link between the body and the Eternal Spirit of this universe and makes it possible, by virtue of its intuition, spiritual perception, and perfect faith, for man to appropriate all that the universal Mind has to give.

The former general inexplicability of such feats is expressed in the following:

Berthelot, the great French founder of modern synthetic chemistry, once stated in a letter to a close friend that the final experiments which led to his most wonderful discoveries had never been the result of carefully followed and reasoned trains of thought, but that, on the contrary, "they came of themselves, so to speak, from the clear sky."

Charles M. Barrows, in "Suggestion Instead of Medicine," says:

If man requires another than his ordinary consciousness to take care of him while asleep, not less useful is this same

*See Volume IX of this series.

psychical provision when he is awake. Many persons are able to obtain knowledge which does not come to them through their senses, in the usual way, but arrives in the mind by direct communication from another conscious intelligence, which apparently knows more of what concerns their welfare than their ordinary reason does. I have known a number of persons who, like myself, could tell the contents of letters in their mail before opening them. Several years ago a friend of mine came to Boston for the first time, arriving at what was then the Providence railroad station in Park Square. He wished to walk to the Lowell station on the opposite side of the city. Being utterly ignorant of the streets as well as the general direction to take he confidently set forth without asking the way, and reached his destination by the most direct path. In doing this, he trusted solely to "instinctive guidance," as he called it, and not to any hints or clews obtained through the senses. . . .

An eminent professor in an American university once told the present writer that, while spending a vacation in the country, he fell from a horse he was riding, and was so badly hurt that he lost consciousness. How long after the accident he lay upon the ground he could not tell, but, while still unconscious, he got up, led the horse home (a distance of about two miles), and put him into the stable where he belonged. According to the popular belief, one might say, here was a man who did not know anything; yet during this condition of unconsciousness he did what would have been impossible unless he did know something.

So we are prepared to agree with Atkinson and Beals, when they say:

From the region of the superconscious comes that which is not contrary to reason, but which is beyond ordinary reason. This is the source of illumination, enlightenment, genius, inspiration. This is the region from which the true poet obtains his inspiration, the exceptional writer his gift, the real

seer his vision, the veritable prophet his knowledge. Many have received messages of this kind from the region of the superconscious, and have thought that they heard the voice of God, of angels, of spirits—but the voice came from within. In this region are to be found the sources of intuition. Some of the superconscious faculties are higher than are others, but each has its own part to play. Many a man has received inspiration from within, and has given a message which has astonished the world. Many poets, painters, writers, sculptors, have acted upon the inspiration received from their superconsciousness. Certain great poems, certain great writings, certain great pictures, certain great statues, have about them an indefinable something which appeals to us and makes us feel their wonderful strength—that mysterious quality absent from the productions of ordinary mental effort.

There have been many geniuses and prodigies who have tapped the unlimited knowledge of the infinite and who seemed to have understood everything without any effort at all. It is said that Sir Isaac Newton who, in mathematics as applied to science, reigns monarch of all, got his wonderful knowledge without any conscious effort. It simply seemed to come to him from out of space—the universal Mind.

Descartes, with his great intellectuality and philosophical system, did not have any ordinary formal education—like Lincoln, handicapped; like the great Newton, his knowledge and wisdom seemed to come from an unknown source—the universal Mind. All prodigies have knowledge which comes from somewhere they know not where nor how. The mind of man acts as a photographic plate, and when certain fundamental laws are touched at the right time, the photographic plate in the mind of man snapshots the great reservoir of

wisdom and knowledge of the infinite, and these in turn are given to the world, they know not how.

Or it may be explained as a magnet. All human beings are mental magnets with more drawing power than the electrified steel magnet, and when we get in tune with the Infinite, these spiritual, mental magnets draw from the universal Source of all knowledge, unlimited understanding.

Mathematical prodigies are legion—people who are able to solve the abstruse problems as quickely as enunciated by someone else—and yet they know not how it is done. This is all a subconscious condition.

A man who had never been through the fourth grade in the public school, who had been in the butcher and grocery business all of his life, came to me a few years ago with a scheme of harmony that he thought no one in the world had known. It was a commonly understood law of vibration and harmonics as related to matter. He had worked this out to a nicety, had even drawn diagrams to illustrate it. These diagrams were made with all of the art of a skilled mechanical drawer and yet he had never had a lesson in drawing.

He said that at various times, about two o'clock in the morning, he would waken and get impressions, which he would get up and jot down. These experiences came to him intermittently during a series of years. Finally he had a perfected system of harmony in matter, and yet he never knew that anyone else had thought of the same thing.

The subconscious mind is the storehouse of all knowledge. We can draw from the universal Mind any

original knowledge along any line which we may desire; that is one reason why there is no need for anyone to be just mediocre, because, down in the depths of the subconsciousness, there are latent powers and talents which, if brought into expression, can make of one a genius along any line.

It is very commendable to have a high school, college and university education—sometimes; but if you have been denied this privilege you still have the power within, by proper concentration, to draw from the universal storehouse of knowledge that which you may desire.

Hudson says:

> Countless examples might be cited to show that in all the ages the truth has been dimly recognized by men of all civilized races and in all conditions of life. Indeed, it may be safely predicated of every man of intelligence and refinement that he has often felt within himself an intelligence not the result of education, a perception of truth independent of the testimony of his bodily senses.

It is this mind power, or mind current, which is so pertinent in this great day of ours, and which each person ought to try to understand; for the success, health, and happiness of each of us depend upon our relationship to and understanding of the multitudes of thought currents which reach and affect us.*

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*This is discussed in the chapter on Vibration, in this volume, also Volume IX in this series.

CHAPTER IV

THE SUBCONSCIOUS MIND—Continued

Different Degrees in Animal and Man

Every person comes into the world with a well-developed subconscious mind and seems to function largely in that subconscious mind until about the age of twelve. When a baby is creeping, or able to sit propped by pillows, it responds to noises around about; when it laughs or cries while in its infancy, it is functioning in the subconscious mind; but as the child gradually tries to adjust itself to the external conditions that are around him, there is such a demand for objectifying that he gradually develops a phase of mind which we call the conscious or objective mind.

All is mind and all mind is the same, but there are different degrees of this mind, ranging all the way from the conscious mind of man and beasts, to the universal or cosmic mind.

Now, for practical purposes to which we will put our subconscious mind, let us take the simple statement that "man has two minds." These two minds are part of the one great universal subconscious mind, which has other degrees as well, as mentioned above. Every person has at least two degrees of this mind. We call them the conscious or objective mind and the subconscious or subjective mind.

The subliminal, or subconscious, mind (which, the late Professor James says, is the greatest discovery of one hundred years) is one and the same "mind," but a different manifestation of it.

Dr. Morton Prince seems to agree with Professor James, and says:

As one of our foremost psychologists has said, the subconscious is not only the most important problem of psychology, it is *the* problem.

So we see, then, that the mind of man has two distinct phases of content and action: the conscious and the unconscious, and the subconscious; or the objective and the subjective.

J. D. Beresford, who wrote the introduction to Dr. Gustave Geley's "From the Unconscious to the Conscious," makes this assertion:

I believe that, in fifty years' time, Dr. Geley's "From the Unconscious to the Conscious" will be looked upon as bearing the same kind of relation to the discoveries of the twentieth century that Darwin's "Origin of Species" bore to the nineteenth. . . . And we must remember that Dr. Geley comes before us backed by the authority of the practical scientist and scholar. . . . He was chosen by scientific men of the highest standing and repute, such as Professor Charles Richet and Camille Flammarion, to be the director of the International Metaphysical Institute, in Paris.

In his book referred to above, Dr. Geley says:

It is only in our own day that subconscious psychology has forced itself on scientific criticism. Entirely disregarded till the nineteenth century, it was then considered only as

the anomalous outcome of disease or accident; it now asserts its increasing importance, and henceforward all researches and all new discoveries form parts of its domain and extend its reach.

Many authorities on the science of mind are in accord with Dr. Geley; among them, Dr. Charles Barrows, who says:

Indeed, modern psychologists claim that man is endowed with more than a single consciousness—that two distinct consciousnesses, or even a greater number, may coexist in one and the same living brain, each having its own peculiar means and mode of manifestation, while neither is aware of the presence of the others. The conception of mind, which we have so long regarded as one unified intelligence, as being thus split up, will strike the novice as bizarre; and some readers may account the doctrine a blank heresy. But it has come to be accepted by science; and the remarkable experiments made by Gurney, Janet, Binet and others, serve to establish its truth, while the well-known phenomena of "post-suggestion" are unaccountable on any other hypothesis.

I have treated with marked success patients who did not realize that I was trying to help them or take any notice of what I was doing.

Frederick W. H. Myers, the English essayist and investigator of psychic phenomena, referred to the subconscious as a "level of consciousness" existing below the ordinary level or plane of everyday consciousness —"below the threshold." This phase of the subconsciousness he termed "subliminal consciousness." . . . Myers again refers to this by the term "subliminal self."

Coriat says:

Or to draw an analogy from physics, consciousness is only the visible portion of the spectrum—the invisible, ultra portions are our subconscious selves.

The conscious mind is that which we use in reasoning, judging and arguing, that which we use during our "awake" state; and this mind is under the control of the will. It acts voluntarily at our will and command. We might call it the intellect.

As Heywood, in "Personal Efficiency and Mind Power Building," says:

One of the best explanations that has been made of the conscious and subconscious mind of every human being is by comparing them to coral islands. On the surface there is a little circular ridge of red rock surrounding a lake of shimmering green water, and on this ledge a fringe of tropic vegetation. This is all there is to be seen on the surface, with no suggestion of that mighty structure extending down to the ocean's bed built by uncountable millions of coral creatures.

The human mind of even the humblest person is like this coral island. It is built up with the associated sense impressions of all past experiences. In the passing moment, certain perceptions, emotions, impulses and ideas are sparkling in the sunlight of consciousness.

The author of "Health and Self-mastery through Psychoanalysis and Autosuggestion", tells us:

The importance and vastness of the unconscious as a psychic content may be realized when we use the simile of Dr. G. Stanley Hall, who compares the mind to an iceberg floating with one-eighth visible above the water and seven-

eighths below—the one-eighth above representing the conscious, and the seven-eighths below, the unconscious. The influence and controlling power of the unconscious desires over our thoughts and actions may be said to be in this relative proportion. Thus, the saying, "He does not know his own mind," is literally true of all of us.

In "Subconscious Power" is found the following interesting analogy:

Some writers have compared the subconscious and the conscious regions of the mind to the visible and invisible portions of the solar spectrum. Science informs us that the visible portion of the solar spectrum, with its red, orange, yellow, green, blue, indigo and violet rays, is bounded on its lower side by a region of infra-red rays and on its upper side by a region of ultra-violet rays, these invisible fields of light extending almost indefinitely in either direction. These hidden rays are invisible to our unaided eyes, but are recorded by delicate scientific instruments. The larger part of the heat rays emanating from the sun is invisible to us, and forms a portion of the infra-red field of the solar spectrum. Likewise, the major portion of the chemical changes in the vegetable world, upon which depend the life and growth of the plants, results from the action of the ultra-violet rays which are invisible to our unaided eyes, but which our scientific instruments faithfully record. The most powerful rays of light, those which produce the most marked effects upon living creatures, are the invisible ultra-violet rays—the rays of "dark light," as they have been fancifully styled.

Other writers have compared the conscious and subconscious planes of mentation to a small luminous circle, surrounded by a great ring of twilight; and, beyond this, an indefinite darkness—the events occurring in that twilight region, and in that night region, being quite as real as those occurring within the luminous circle. Others still have

likened the mind of man to the earth, with its great underlying deposits of coal and oil, in which slumber latent light, heat and other forms of potential energy, force and power, awaiting but some appropriate stimulus to bring to the surface the materials from which those forces may be released.

As Hudson says:

Man has two minds, each endowed with separate and distinct attributes and powers. Under certain conditions each is capable of independent action. The conscious or objective mind takes cognizance of the objective world. The five physical senses are the channels through which it works. It is the outgrowth of man's physical necessities. "It is his guide in his struggle with his material environment" Its highest function is that of reasoning.

The subjective mind takes cognizance of its environment by means independent of its physical senses. It perceives by intuition. It is the seat of emotions. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

The subconscious or subjective mind is that which controls our involuntary actions: the beating of the heart, the circulation of the blood; it is that which controls all organs of the body that function without our conscious thought.

Ninety per cent of everything we do is under control of the subconscious mind. You must remember this, that you may see the great necessity of understanding how to use the subconscious mind for your success, health, prosperity, love, joy, peace and harmony.

The differing functions of the objective or conscious mind, and the subjective or subconscious mind, are described, by Dr. Geo. C. Pitzer, as follows:

The objective mind is the mind which results from organization, and it may be regarded as the function of the brain. It is the mind with which we do business; the mind that operates through the five physical senses. It comes, develops them, matures, and finally declines and dies with the physical body. It controls in a great measure, all voluntary motion. We call this the "brain mind." It is capable of reasoning both deductively and inductively.

The subjective or subconscious mind is a distinct entity. It occupies the whole human body, and, when not opposed in any way, it has absolute control over all the functions, conditions, and sensations of the body. While the objective mind has control over all of our voluntary functions and motions, the subjective mind controls all of the silent, involuntary, and vegetative functions. Nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and development, are positively under the complete control of the subjective mind. This was the only mind animals had before the evolution of the brain; and it could not, nor can it yet, reason inductively, but its power of deductive reasoning is perfect. And more, it can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the aid of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subjective mind. It never dies. We call this the "soul mind." It is the living soul. It is capable of sustaining an existence independent of the body.

Now, in proper, healthy or normal conditions of life, the objective mind and the subjective mind act in perfect harmony with each other. When this is the case, healthy and

happy conditions always prevail. But, unfortunately perhaps these two minds are not always permitted to act in perfect harmony with each other; this brings mental disturbances, excites physical wrongs; functional and organic diseases.

Our unconscious is a tremendous storage plant full of potential energy which can be expended for beneficial or harmful ends. Like every apparatus for storing up power, it can be man's most precious ally, if man is familiar with it and, hence, not afraid of it. Ignorance and fear, on the other hand, can transform a live electric wire into an engine of destruction and death.*

If you have any doubts as to whether you have two minds or not, I call your attention to what takes place during the administration of ether, when the conscious mind no longer has power to think and reason or to register sensations, whether of joy, fear or pain. The patient on the operating table, when etherized, is still living, but unconscious of his surroundings, the instruments, the blood. He is unaware of danger or peril. The patient has a conscious mind, but this conscious mind has been put out of business for the time being. The subconscious mind is still active, because the heart and the respiratory organs continue to function.

In fact the subconscious mind never rests—when it stops, man ceases to live. The subconscious mind works day and night—ceaselessly, endlessly it continues. Therefore, how easy it is to see that ninety per cent of all our life's activities are controlled by the subconscious mind.

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*For practical application of these laws, see Practical Psychology and Sex Life, by the author.

Relative to the different degrees of mind, someone has poetically expressed it thus:

The subconscious, in fact, is discovered to be not merely a simple "other mind," but rather to be a greater region of "other consciousness" mental activity, having its plains and its mountain peaks, its highlands and its lowlands—the great area of your new mental empire.

Baudouin believes that:

The trend of contemporary psychology is to seek in the mind, at a lower level than that occupied by the fully conscious faculties, other forms of mental life which are deeper and less conspicuous.

Dr. Hudson is so deeply convinced of the duality of the mind that he says:

It is entirely safe to say that not one fact has yet been brought to light, by the psychological experts of this or any other age, that disproves, or tends to disprove, the fundamental fact of the dual character of man's mental organism. It is equally safe to aver that there is not one fact or phenomenon within the whole range of the physical sciences that disproves, or tends to disprove, the fact of duality.

That the duality of mind is not a new idea is pointed out by Dr. Winbigler in the following:

There have been numerous efforts to prove the existence of two minds, with varying success, from Plato to Hudson.

Of the theory of duality, Hudson, when discussing the law of mental medicine, says:

Thus, the theory of duality has been dimly floating around in the minds of various philosophers, from the time when

Greek philosophy ruled the intellectual world until the present age, without seriously affecting the trend of psychological thought.

The dual mind, or the dual self, as two distinct entities, is generally accepted now by most leading psychologists as a unit of mind, not a dual mind within man; it is now understood that the mental unity has many phases, many levels, many planes and regions of manifestation and expression.

A strange but expressive illustration of the operation of the two minds was well demonstrated in a six-day bicycle race at Madison Square Garden, some years ago. Toward the end of the race the riders became seized with delusions and hallucinations. They imagined that people were trying to interfere with them and they went out of their course in order to avoid imaginary obstacles.

Indeed, man has his mind divided into two distinct parts—and then more.

Many persons who would study the laws of self for purposes of self-development, are inclined to be incredulous at first of the suggestion that man has many minds or many phases of the same mind. Paul Bousfield says:

If one were to tell the ordinary laborer that water is composed of two gases, which, when combined, form a liquid, he would probably be quite incredulous, and possibly in his ignorance might even deny emphatically any such possibility, on the grounds that it was against all common sense and experience; he failing to realize, of course, how very limited were both his sense and his experience. In spite of his feel-

ings of absolute certainty, and in spite of complete faith in the unshakable logic behind his belief, he would be wrong.

While it is not to be expected that many readers of this book, will deny the existence of the unconscious part of the mind, it may well be that many will fail to realize that it is of more than theoretical value.

Dr. Morton Prince, eminent authority on the unconscious mind, says:

When speaking colloquially of the content of consciousness we have in mind those ideas or components of ideas—elements of thought—which are in the focus of attention, and therefore that of which we are more or less vividly aware. If you were asked to state what was in your mind at a given moment, it is the vivid elements, upon which your attention was focused, that you would describe. But, as every one knows, these do not constitute the whole field of consciousness at any given moment. Besides these there is in the background of the mind, outside the focus, *a conscious margin or fringe* of varying extent (*consisting of sensations, perceptions, and even thoughts*) *of which you are only dimly aware.* It is a sort of twilight zone in which the contents are so slightly illuminated by awareness as to be scarcely recognizable. The contents of this zone are readily forgotten, owing to their having been outside the focus of attention; but much can be recalled if an effort to do so (retrospection) is made immediately after any given moment's experience. Much can only be recalled by use of special technical methods of investigation. I believe that the more thoroughly this wonderful region is explored the richer it will be found to be in conscious elements.

That man has two minds is proved by the fact that while the conscious mind sleeps under an anaesthetic, the subconscious is still active, receptive to ideas, and

responds readily to suggestion. Dr. Charles F. Winbigler says:

> Surgery, the most scientific branch of medical practice, uses the regular anaesthetics, and those are for ordinary practices the quickest, but in serious heart trouble where they cannot be used, profound anaesthesia can be produced by suggestion. Suggestion has been so used in Germany, in France, and also in our own country. It has also been used effectively for parturition, dentistry, and minor surgery.
>
> The subconscious mind never sleeps; if it were to fall asleep all the functions of the body would cease and death would ensue.

Says Warren Hilton, in "Processes and Personality":

> This subconsciousness is a reservoir of unfathomable depth; consciousness is but a passing ripple upon its surface.

And the opinion of Duckworth, in regard to the varying degrees of the subconscious, and its amenability to suggestion, agrees with that of Dr. Prince. Duckworth says:

> When the alarm clock goes off in the morning we start the day with a getting-up consciousness. This is followed by a breakfast consciousness, the getting-to-the-city consciousness, the lunch consciousness, the going-to-the-club consciousness.

Again, to understand the two degrees of the great universal subconscious mind in man, you have only to recall what a hypnotist can do with a subject who is under hypnotic influence. Under hypnosis, a most respected and dignified citizen, if he be a good subject, will do any foolish and outlandish thing at the command of the hypnotist. The hypnotist has only to tell him that he

is a rooster, and your dignified banker will flop his arms at his side, bend his knees in a half-squatting position, and attempt to crow like a rooster. The hypnotist may tell the subject that his leg has been cut off and the subject will believe it. He may then tell some other subjects under hypnosis that "this leg has been cut off," and these men will pretend, at the command of the hypnotist, to be doctors, and will, while under the influence, pantomime putting the leg back into its position.

Hugo Münsterberg is authority for the following:

> The hypnotized person is ready to perform any foolishness; is not influenced by any considerations of tact and taste and wisdom and respect.

Hypnosis is the suspension of the conscious mind by suggestion while the subconscious mind is still alive, active and forceful.

But not only man has these two degrees of mind; namely, the conscious and the subconscious. This is also true of animals—I believe of all the lower animals This is why snake-charmers have control over reptiles. This is how magicians, such as appeared before the Egyptian Pharaoh, performed their wonderful feats three thousand years ago—by hypnosis of animals.

By a slight pressure in the neck region, it is possible to make a wild excited asp (hooded snake) suddenly become motionless, so that the dangerous reptile may be put in any position without fear of its fatal bite. This Moses and Aaron understood, just as well if not a little better than the snake-charmers at the Court of Pharaoh.

When Pharaoh's "magicians" were able to turn a snake into a rod and a rod into a snake, they had nothing on Moses and Aaron. Pharaoh looked on dumbfounded.

Pharaoh was not a snake-charmer. Pharaoh did not understand hypnosis of animals, but the great Israelite and his brother did. It was a matter of sudden pressure in the neck region of a snake until it stiffened and looked like a rod. This Moses and Aaron were able to do as well as the other snake-charmers, and so the wonderful recorded miracle of Moses turning a rod into a serpent was but the natural application of the law of hypnosis applied to animals.

Thus, you see, man and animals have two minds (or you might speak of a snake mind, a lizard mind, a guinea-pig mind, a chicken mind) that is of a higher degree than the mind that is in the snake that crawls on its belly.

It is the opinion of Ver Worn that the hypnosis of human beings and of animals depends on the same psychological mechanism. It is an inhibition of the will. If you want to prove this for yourself, get a rattlesnake, grip it quickly by the back of the neck, press slightly, and see the rattlesnake come under your control. (Of course you might rather take our word for it than to play the part of a rattlesnake-charmer.)

If you don't care to experiment with a snake, then try a chicken. If any excited fowl is seized suddenly with a firm grip and laid quickly upon its back, after a few brief attempts to escape it will remain motionless. Guinea pigs, rabbits, frogs, lizards, crabs and many other animals behave similarly.

The use of suggestion to the subjective or conscious mind in hypnosis is shown by Albert B. Olston, in "Mind Power and Privileges"; he applies the principles specifically, thus:

This subjective mind activity and training are matters of such high importance that I feel constrained to give some evidence in support of it, though this has already been done in previous chapters. We know that in certain troubles in which there occurs a prolapsus of an organ, the organ may be brought up to its normal place by the subjective mind alone. This has usually been done under hypnosis. The organ being placed where it belonged, the mind was instructed to impart the necessary tone to muscles and supporting tissue. Where the subjective mind is faithful in the discharge of imposed labor, this has proved to be an effective means of treatment. The mind will go on attending to such duties for days and weeks after instruction, until the part has grown strong.*

Another illustration is to be found in experiments where the subjective mind is told to heal one wound rapidly, while at the same time it makes a bad sore of another like wound. That it will continue to perform that which is suggested to it (under favorable circumstances and conditions) is proven by all deferred or post-hypnotic suggestions and suggestions given telepathically. These are often carried out as late as many months after the time given, and according to instructions given.

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*For an extended study along the lines of Hypnotic Suggestion, see "The Psychology of Suggestion," by Boris Sidis; "The Law of Psychic Phenomena," by Hudson; "Psychic Therapeutics"; "Therapeutic Suggestion Applied," by Pitzer; "Suggestion," by Pitzer; "A Mail Course in Suggestive Therapeutics and Hypnotism," by Herbert A. Parkyn.

Much that will help the student to understand the remarkable features of the subconscious is given by Dr. Boris Sidis, in his descriptions of concrete cases. He says:

"It is quite certain," writes Braid,* "that some patients can tell the shape of what is held an inch and a half from the skin on the back of the neck, crown of the head, arm, or hand, or other parts of the body, the extremely exalted sensibility of the skin enabling them to discern the shape of the object so presented from its tendency to emit or absorb caloric. . . . A patient could feel and obey the motion of a glass funnel passed through the air at a distance of fifteen feet."

"The entranced subject is able to walk freely about the room with bandaged eyes or in absolute darkness without striking against anything, because, as Moll, Braid, Poirault, and Drjevetsky point out, he recognizes objects by the resistance of the air and by the alteration of temperature.

We find in the hypnotic subject hyperæsthesia of vision, of hearing, and of smell.

One cannot help being struck by the great acuteness of the sense of hearing in hypnotic trance. To give an example: While Mr. W. was in a state of hypnosis, Mr. G. whispered in my ear, "Six o'clock." I scarcely could hear the whisper. I then turned to Mr. W. and asked him whether he heard what Mr. G. said. "Yes," he answered. "Mr. G. said six o'clock."

To prove visual hyperæsthesia in my subject, A. F., I gave him a book to read while he was in hypnotic trance and his eyes were closed. "Read," I commanded. "I cannot," he answered. "Yes, you can; you must read. Try." He began to read. So miraculous seemed this experiment that one of the gentlemen present exclaimed, "Now I believe in hypnotism."

Hypnotism is evidence not only of the subconscious mind,

*Braid, Neurypnology.

but of the wonders of the great separate entity with each individual.

The same holds true in the case of smell. There is an exaltation of this sense in hypnosis. Braid's subject restored articles to rightful owners, finding the latter out by mere smell. "They (the subjects)," writes Braid,* "began sniffing, and traced out the parties robbed and restored it (the article) to them. On being asked, 'How do you know the person?' the answer was, 'I smell them (or him).' Every time the experiment was tried the result was the same and the answer the same."

Carpenter, in his Mental Physiology, tells of a youth who, in hypnosis, could "find out by the sense of smell the owner of a glove which was placed in his hand from among a party of more than sixty persons, scenting at each of them, one after the other, until he came to the right individual." In another case the owner of a ring was unhesitatingly found from among a company of twelve, the ring having been withdrawn before the *somnambule* was introduced.

In short, the range of sensibility of the hypnotic subwaking consciousness is wider than that of the waking self.

The subwaking hypnotic self surpasses the waking self in its sensitiveness; its range of sensibility extends further than that of the upper personality.

Enough has already been educed to show the existence of at least two streams of consciousness, of two selves within the frame of the individual. Besides these two divisions of mind, to those who want to go a little deeper into the subject, it might be said that the mind of man may be likened unto a skyscraper, one story or layer of mind and reserve energy above the other; or one layer of mind beneath the other would be a better illustration.

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*Braid, Neurypnology.

Going back again to the two distinct minds, there are cases on record, as Dr. Boris Sidis points out,* which show that the two streams, or the two minds, may flow in two separate channels, that the two separate selves may be totally ignorant of each other.

As an illustration of this, Professor William James, in Psychology, volume 1, tells us:

On January 17, 1887, Rev. Ansel Bourne, of Greene, R. I., an itinerant preacher, drew $551 from a bank in Providence with which to pay for a certain lot of land in Greene; paid certain bills, and got into a Pawtucket horse car. This is the last incident which he remembers. He did not return home that day. He was published in the papers as missing, and, foul play being suspected, the police sought in vain his whereabouts. On the morning of March 14th, however, at Norristown, Pa., a man calling himself A. J. Brown, who had rented a small shop six weeks previously, stocked it with stationery, confectionery, fruit and small articles, and carried on this quiet trade without seeming to anyone unnatural or eccentric, woke up in a fright and called in the people of the house to tell him where he was. He said that his name was Ansel Bourne; that he was entirely ignorant of Norristown; that he knew nothing of shopkeeping, and that the last thing he remembered—it seemed only yesterday—was drawing money from the bank in Providence. He would not believe that two months had elapsed. The people of the house thought him insane. Soon his nephew came and took him home. He had such a horror of the candy store that he refused to set foot in it again.

The first two weeks of the period remained unaccounted for, as he had no memory, after he had resumed his normal personality, of any part of the time, and no one who knew him seems to have seen him after he left home. The re-

*The Psychology of Suggestion, page 138.

markable part of the change is, of course, the peculiar occupation which the so-called Brown indulged in. Mr. Bourne had never in his life had the slightest contact with trade. Brown was described by the neighbors as taciturn, orderly in his habits, and in no way queer. He went to Philadelphia several times; replenished his stock; cooked for himself in the back shop, where he also slept; went regularly to church; and once at a prayer meeting made what was considered by the hearers a good address, in the course of which he related an incident he had witnessed in his natural state of Bourne.

This was all that was known of the case up to June 1, 1890, when I induced Mr. Bourne to submit to hypnotism, so as to see whether in the hypnotic trance his Brown memory (Brown self-consciousness) would not come back. It did so with surprising readiness—so much so, indeed, that it proved quite impossible to make him, while in hypnosis, remember any of the facts of his normal life. He had heard of Ansel Bourne, "but did not know as he had ever met the man." When confronted with Mrs. Bourne, he said that he had never seen the woman before. On the other hand, he told us of his peregrinations during the last fortnight, and gave all sorts of details during the Norristown episode.

I had hoped by suggestion to run the two personalities into one, and make the memories continuous, but no artifice would avail to accomplish this, and Mr. Bourne's skull today still covers two distinct personal selves.

There is an in-between consciousness in between the conscious and subconscious. This interactivity between the two degrees of the mind, the conscious and subconscious, is due to lack of concentration or fixation of attention in both of these phases of mind. For instance, the conscious mind has not yet firmly impressed the subconscious to such an extent that the subconscious has seized the suggestion given to it, while on the other hand, it may be that thoughts

in the subconscious such as memory, do not come to the surface so that the conscious mind is able to interpret the innermost thoughts, experiences, or activities of the subconscious. For example, we very often try to recall something to memory. It just doesn't come to the surface. We know it's there, but we cannot bring it up. Then we relax, let go, forget it, and, lo and behold! the first thing we know—bob—up it comes from the subconscious to the surface of consciousness.

A person whose life is hampered by thoughts not coming to the surface should know how to relax and fix the attention and concentrate so as to have command of the conscious mind in all of its operations so that the prositive conscious mind will give the positive suggestions to the subconscious, and then both phases of mind will function harmoniously and normally.

Dr. Morton Prince tells us that:

There is no hard and fast line between the conscious and the subconscious, for at times what belongs to one passes into the other, and vice versa.

And Boris Sidis further says:

The two selves in normal man are so co-ordinated that they blend into one. For all practical purposes a unity, the conscious individual is still a duality. The self-conscious personality, although apparently blended with the subwaking self, is still not of the latter. The life of the waking self-consciousness flows within the larger life of the subwaking self like a warm equatorial current within the cold bosom of the ocean. The swiftly coursing current and the deep ocean

seem to form one body, but they really do not. The one is the bed in which the other circulates. The two do not mingle their waters; and still, separate and different as the two are, they nevertheless intercommunicate. The warmth of the Gulf Stream is conducted to the ocean, and the agitation of the ocean is transmitted to the Gulf Stream. So is it with the two selves. Apparently one, they are, in fact, two —the warm stream of waking self-consciousness does not mingle its intelligence with that of the subwaking self. But though flowing apart, they still intercommunicate. Messages come from the one to the other; and since the range of sensibility—life—is wider and deeper in the case of the subwaking self, the messages, as a rule, come not from the waking to the subwaking, but, on the contrary, from the subwaking or secondary to the waking or primary self.

Hilton says:

In the language of sport, you are suffering from a lack of mental "team work." The effect is the same as if the members of a football team, instead of combining their forces against the opposing side, should spend their time in restraining one another.

"SUCCESS THEN, LIES IN THE CONCENTRATION OF MENTAL ENERGIES. AND THIS CONCENTRATION IS TO BE BROUGHT ABOUT BY HOLDING IN CONSCIOUSNESS ONLY THOSE IDEAS THAT HARMONIZE."

CHAPTER V

THE SUBCONSCIOUS MIND—Continued

Different Degrees and Planes

Some of the Yogi Hindu teachers call the different degrees of the mind, "planes of the mind," and the subconscious mind is also called the "instinctive mind." The subconscious or instinctive mind is not confined to the brain as the seat of operations but is distributed over the entire nervous system and spinal column, and to every cell, atom, molecule, and electron of the body, the solar plexus being an important centre for this operation.

In his book, "Cosmic Consciousness," Ali Nomad says:

> Returning to a consideration of what may be said to constitute certain specific phases of consciousness, we will take into consideration the phase of consciousness which we see expressed in the mineral kingdom. That there is a distinct and separate character of consciousness thus expressed is evident from the fact that there is a law of chemical affinity, *i. e.*, attraction and repulsion, which causes different minerals to respond, or to refuse to respond, as the case may be, to certain conditions or chemical processes, more or less crude in character.
>
> From this to the vegetable kingdom we assume a step in advance, as vegetable life, measured by complexity and refinement, responds with a greater degree of sensitiveness to the laws of evolution, as expressed in cultivation, selection, and environment.

Even in this phase of manifestation, we find the law of Being is measured by the perfection of species. Evolution of inorganic life is as real, and as much a part of the plan (or whatever name we choose), as is organic and self-conscious life. . . .

Coming again, to our consideration of the term consciousness, we will take a brief survey of that phase of consciousness which we see manifested in the forms of life that have the power to move from their immediate environment; such, for instance, would include the fish in the sea; insect life; reptiles; the birds in the air; and all forms of animal life.

While expressing a very limited degree of consciousness, yet there is evident a certain degree or aggregate of cell consciousness, which transcends that of the mineral and vegetable life. This apparently advanced degree of consciousness, does not, as we have stated, presuppose a nearer approach to immortality, however, for the reason that we apply the law of the survival of the fittest to all manifestation, and that which is best fitted for certain stages of the plant's life during the process of evolvement, may be most unfitted for succeeding stages, and will, by the inexorable law of survival, be discontinued—discarded, even as the properties and stage settings of a drama are thrown aside, when the play has been "taken off the boards."

It is admitted, therefore, that those forms of life, having the power of locomotion, involve a more complex degree of consciousness than do those of the mineral or vegetable.

In that phase of life that we see possessing the power to move, to change its immediate environment, even though not capable of changing its habitat we may perceive the beginning of that consciousness expressed as "free-will." Here, we assume the organism recognizes itself as distinct from its environment, and from its counterparts, etc., but this recognition has not sufficient consciousness to assert that recognition, and so we say that there is no *self*-consciousness. There is what occultists have agreed to call simple consciousness, but this does not include a realization of identity, as

apart from environment. This may be better understood if we separate these degrees or phases of consciousness into groups, applicable to the human organism, leaving for a time the consideration of whether or not some human specimens are higher in the scale than are some animals.

Physical, or sense consciousness, is shared alike by man and the animals.

Beyond this phase of consciousness we may classify the human species in the following terms:

Physical self-consciousness;
Mental self-consciousness;
Soul (individual) "I" consciousness;
Spiritual self-consciousness.* . . .

Through mental self-consciousness the way has been long and arduous. There are many, many degrees of this phase of consciousness, and to this phase we owe what is called our present civilization.

The fact is becoming apparent that all discovery is but an uncovering of those vast areas of consciousness which are limitless; and which include not only all life on this planet, but all in the cosmos. . . .

But in the immediate future of the race we find the next step for the majority to be that of soul-consciousness.

Referring to this phase of the subconscious mentation, Atkinson and Beals say:

One of the great fallacies arising from the hasty generalization of some of the early investigators, teachers, and writers upon the subject of the subconscious, and one which has been quite difficult to explain away to the popular mind, is that which is generally known as the "two-mind theory," or the "dual mind hypothesis." Arising from this is that associated fallacy consisting of identifying one of the hypothetical

*For a more complete study of this, see Cosmic Consciousness, Chap. III, by Ali Nomad.

"two minds" with "the soul," instead of regarding both of these two respective fields of mentation as particular divisions, regions, levels or planes of mental activity, all of which are instruments of the manifestation and expression of the ego, self, or "I Am I" of the individual.

If we are called upon to postulate a separate self, or mind, to account for and explain each and every phase or aspect of mental activity, we shall have not two, but three, four, five, seven, ten, twenty, or a hundred different "selves," "minds," or entities, on our list. The sane and logical conclusion is that the mind is unitary—one—having many phases, forms, modes or aspects of manifestation and expression, and many levels or planes, regions or realms, of activity and process.

Hilton, in "Psychology and Achievement," has expressed it in rather a unique manner:

As a working unit you are a kind of one-man business corporation made up of two departments, the mental and the physical.

Your mind is the executive office of this personal corporation, its directing "head." Your body is the corporation's "plant." Eyes and ears, sight and smell and touch, hands and feet—these are the implements, the equipment.

As distinct from our waking consciousness, Professor William James regards the other degrees of consciousness as potential and entirely different. He says:

Our normal waking consciousness, as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence, but apply the requisite stimulus, and at a touch there they are, in all their complete-

ness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded.

Six types of consciousness are given by Sidis, in "The Psychology of Suggestion."*

I. *Desultory consciousness.* In this type of consciousness there is no connection, no association, between one moment of consciousness and another; there is certainly no synthesis of moments, and consequently no memory, no recognition, no self-consciousness, no personality. This type of consciousness may have its representatives in the psychic life of the lowest invertebrates.

II. *Synthetic consciousness.* In this type of consciousness there is synthesis of the preceding moments in each passing moment, but there is no recognition. Former experiences are reinstated in consciousness, but they are not recognized as such. Instinctive consciousness falls naturally under this type of mental activity. Memory is certainly present, but it is objective in its nature; it exists only for the observer, not for the individual consciousness itself. The subjective side of memory, the projection of the present experience into the subjective past of the present moment consciousness, is wanting; and, of course, it goes without saying that the synthetic consciousness has no self-consciousness, no personality.

III. *Recognitive consciousness.* In this type of consciousness there is not only an objective synthesis of the preceding moments in each moment of consciousness, but there is also present a subjective synthesis.** Former experiences are not only simply reinstated in consciousness, but they are also

*See Chapters 19 and 20, Psychology of Suggestion.

**It is this type of consciousness that answers Prof. James's description of personality.

recognized as such. This type of mental activity may be represented by the consciousness of the higher vertebrate animals. There is here memory, there is the projection of the present into the subjective past, there is recognition, but there is no self-consciousness, no personality.

IV. *Desultory self-consciousness.* This type of self-consciousness has no synthesis in each present moment of the preceding past moments of self-consciousness. Such a form of consciousness may be regarded as a series of independent, instable personalities coming like bubbles to the surface of consciousness and bursting without leaving any marked trace behind them. It is evident that this type of personality, although it has a series of moments, has no memory of that series, nor has it any personal identity.

V. *Synthetic self-consciousness.* This form of self-consciousness has a series of moments, and all the moments in the series can be included in and owned by each present moment of self-consciousness. The moments in the series are intimately linked and intertwined. Each moment synthetizes, owns, knows, and controls the preceding ones. This type of consciousness possesses synthesis, reproduction, recognition, personality, personal identity, and is represented by man's mental activity.

VI. *The eternal moment of self-consciousness.* In this form of self-consciousness there is no series; it is but one moment. Memory and personal identity are not present because they are superfluous, since there is no preceding series to synthetize. This type of personality may transcend the synthetic personality, as the former may contain the whole content of all complete lines of series in one internal moment of self-consciousness. This form of self-consciousness may be considered as the pure type of personality; it is the perfect person.*

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*I must, however, add that this last type of personality is purely hypothetical, and if I brought it here it was simply to emphasize the pure aspect of personality.—*Dr. Sidis.*

In his chapter on Amnesia, Dr. Sidis summarizes all the principal forms of subconscious states and all the types of amnesia, in the following table:

Forms of subconscious states:

1. Hypnotic.
2. Somnambulic.
3. Hypnonergic.
4. Hypnoid.
5. Hypnoidic.
6. Hypnoidal.
7. Hypnoleptic.

Types of Amnesia:

1. Reproductive or recurrent.
2. Irretraceable or disaggregative.
3. Absolute or cytolastic.
4. Simple.
5. Recognitive.
6. Synthetic.
7. Localized.
8. Systematized.
9. Sensory { local. / total.
10. Motor { local. / total.
11. General.
12. Special.
13. Stable.
14. Periodic.
15. Alternating.
16. Progressive.
17. Traumatic.
18. Toxic.
19. Autotoxic.
20. Asthenic.
21. Emotional or pathematic.*

*The Psychology of Suggestion, pages 243-4.

Dr. Thomas Parker Boyd says:

There are three ways of thinking. First, there is the thinking done by the objective conscious mind, such as you are using while you listen to me and compare it with what you have previously thought and known. This you do by induction, deduction, comparison, analysis, and synthesis. Then there is the subconscious thinking, that part of your mental activities which has to do with the dream life, the functioning of your bodies, and the instinctive and intuitive processes. It thinks in one way only—that of deduction. Then there is the superconscious side of thinking, which does not reason at all. It simply knows. It is the divine mind in man. It is the Christ in you, the anointing which abideth, by which you know all things, and need that no man teach you. This is one of the tremendous truths which we need to know. Man's real mind is God's mind, and he knows instantly everything, but he does not know that he knows it. He is so busy thinking objectively that he does not give the Divine Mind in him a chance to thrust its perfect knowledge into consciousness. There is a self within you that never reasons, never argues, never needs to, because it is at once in touch with all truth.

In this higher realm of divine consciousness, Jesus thought and from it, He taught. There is not a logical formula in all His teaching. The most tremendous truths are announced without the slightest trace of intellectual heat. It is the simple statement of the truth as He knew it, and as He was it in consciousness. And every word that He spoke has stood through the ages because it was the word of truth from God. Thinking in this higher realm of consciousness raised the vibration of His personality to that level that gave Him immunity from contagions, infections, and from the power of any material thing. He touched leprosy, and every form of disease, not only with immunity, but with power to heal.

The rate of material vibration determines many things. The same rate of vibration that produces heat will not produce light. You have to raise the rate of vibration to pro-

duce light. It is a fact that thinking on the lower or material planes produces disease and makes one open to all contagion and infection. While thinking on the higher or divine side of consciousness raises the rate of vibration to immunity from all disease, pain, and weakness, and puts the thinker in the place of triumph and power. It raises him to that plane of thought and life where he can say, "All power in heaven and earth," that is, in mind and matter, is given me. That is man's right. Jesus vibrated in that higher level, and He calls upon us to do the same. If we think and work in the lower vibrations, we are filled with the reports of pains and ills and things of matter. If we think and live on the plane of divine consciousness, our life is filled with health, abundance, and power. Can you be well? You can, if you will change your thinking. Can you be happy? You can, if you will change your thinking. Can you be prosperous? Yes; if you will change your thinking.

The Oriental philosophers have divided the subconscious—the other consciousness—into two great areas known respectively as the subconscious and superconscious; the subconscious and conscious areas, including the lower phases of subconscious mental activity, the superconscious area including the higher phases of subconscious mental activity.

I think, however, that most of the modern psychologists agree with W. W. Atkinson; he says:

It has been found more satisfactory to employ the illustrative example of the solar spectrum, with its various colors with their shadings and blendings—with its "infra-red" regions existing in invisbile form on the one side, and its "ultra-violet" regions, likewise invisible, existing on the other side—with the great visible regions existing in the center. While we are favorable to the occasional employment of the

term, "the superconsciousness," to designate the highest of the activities of the subconscious, we still prefer the general term of "the subconscious" to designate the entire region of "the other consciousness" planes of man's mental activity.

Many leading writers on the subject of the subconscious have testified to the existence of these planes of its activities and powers, and have pointed out the distinction between these and the lower planes of its manifestation. They have demonstrated that there are "out of consciousness" mental operations which are above the horizon of ordinary consciousness, rather than below it—"regions of the higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us to eternal verities." They have expressed the conviction that there exist in the realm of human mentality certain "supernormal and transcendental powers, of which at present we catch only occasional glimpses" and that behind these, "there are fathomless abysses, the divine ground of the soul, the ultimate reality of which our consciousness is but a reflection, or faint perception."

In these high regions of mentality, say they, "all the higher mental operations are conducted; it is here that genius works." This is the higher mental realm of which Carlyle speaks when he says, "Shakespeare's intellect is what I call unconscious intellect; there is more virtue in it than he himself is aware of. The later generations of men will find new meanings in Shakespeare, new elucidations of their own human being." It is this that Goethe had in mind when he said: "I prefer that the principle from which, and through which I work, shall be hidden from me."

It is this to which Ferrier refers when he says: "The sublimest works of the intelligence are quite possible, and may easily be conceived to be executed, without ordinary consciousness of them on the part of the immediate agent." It is this which inspired Emerson to bid us to trust the higher consciousness, even "though you can render no reason;" and, whose reports "shall ripen into truth, and you

shall know What you believe." Emerson also hints at the same truth in his lines:

"Delicate omens traced in air,
To the lone bard true witness bear;
Birds with auguries on their wings
Chanted undeceiving things,
Him to beckon, him to warn;
Well might then the poet scorn
To learn of scribe or courier
Hints writ in vaster character!"

The lower planes of the subconscious contain only that which has been placed there by heredity, by the suggestions of others, by the conscious experiences of the individual, or by the imperfect reflection of the superconscious faculties before the latter have unfolded their message to the conscious mentality. The higher regions—the superconscious—on the contrary, contain much which man has never before experienced consciously or subconsciously.

CHAPTER VI

THE SUBCONSCIOUS MIND—Continued

Other Names for the Subconscious—What It Is—Where It Is—Soul Immortal

The subconscious has been called by a multiplicity of names, and their wide variety is indicative of the concept of the subconscious in the mind of each particular author. Some of these names are:

The involuntary mind; unconscious—sentient—cerebration; subliminal mind, meaning "beneath the threshold"; the astral self; the subconscious self, sub-being; coconscious; area of restricted attention; marginal consciousness; the superconscious; the oversoul; diffused consciousness below the margin of personal consciousness; consciousness acting below the psycho-physical threshold; subjacent strata consciousness; secondary consciousness; a diffused consciousness; the subsoil of human nature; unconsciousness; a second consciousness; cosmical consciousness; the vital principle; the principle of life; communal soul; primary and secondary consciousness; under-consciousness; sunken mind; the place where we keep our instincts; supernormal consciousness; ultra-marginal, or outer margin zone; actively functioning ideas dissociated from the personality; the outward observing mind; the "you" or the "I"; subconscious personality; the fringe of con-

sciousness; instinctive mind; the other consciousness; the out-of-consciousness.

The superconscious is also called the divine mind; the subconscious is called the subjective mind; and the conscious, the objective mind; but in reality there is but one mind—God's mind. The subconscious generalizes all of these minds, and takes in the many, many degrees of this one mind. When we speak of the subconscious as knowing all past, present, and future, and as having all knowledge by "perception", this will be called by some superconscious—upper degree or higher plane of the great subconscious.

It is known by some as the intrinsic power. Others try to explain the peculiar functioning of the mind in its apparent duality by terming it "below consciousness," or "threshold of consciousness." "Deeper down, higher up, far behind, beyond, out of consciousness," are all expressions that have been used to indicate this district of the mind. In an effort to understand the duality of man, "unconsciousness" may well include what has been called "supra," as well as "sub," for the unconscious mind is equally the home of the highest spirit life, and of the directing power of the lowest body functions. Call this a second consciousness, if you will; it is at any rate a consciousness, of which in ordinary life we are wholly unconscious. It can be nothing more or less than the unconscious or subconscious mind.

The subconscious mind may be called the ocean of the mind, while the consciousness is but the surface activities of the subconscious.

Ali Nomad says:

Consciousness may be termed, simply, "the divine spark," which enters into every form and phase of manifested life, emanating from that one Eternal Power which materialists designate as "energy," and which occultists, both Oriental and Occidental, best define as "Aum," God, the Absolute, the Divine Mind, and many other terms.

Oriental psychologists for many centuries have called this secret force within us "our of consciousness" mental planes, states, and processes.

It is sometimes called the unconscious. This, however, is not really a good name, for the subconsciousness is not unconsciousness. It is rather "the other consciousness." The ordinary student, in making a careful study of the subconscious mind, must understand all of these different names and applications.

Baudouin explains thus:

The subconscious (the term does not mean an "inferior or subordinate consciousness," but a "hidden consciousness," a consciousness that lies at a lower level than the familiar consciousness of everyday life) is comparable, to use Pierre Janet's simile, to the deeper geological strata, those covered by the superficial and only visible stratum, to which latter our ordinary consciousness may be compared. . . .

"Unconscious" is inconvenient because it applies equally well to purely physiological processes, to reflex action, to mechanical responses to stimuli. If we employ it, we have always to specify when we are speaking of a psychological unconscious. But in my opinion the term "subconscious" can be precisely defined as the psychological unconscious.

The word is already current in psychology, and if it be clearly defined, no confusion can possibly arise.*

Dr. Wilfred Lay says:

The unconscious is not to be regarded as the unknowing part of the mind, but only as the unknown part.

It really means, as Hoffding says, that there is no such mental state, no idea that is "unconscious," but that there are mental states, ideas, feelings, which, though conscious, do not reach self-consciousness. In other words, there are in us mental processes which have consciousness but no self-consciousness.

This is, I believe, a much better explanation of the subconscious (unconscious)—mental states which have consciousness, but do not reach the personal consciousness. In short, the only possible psychological assumption is a subconscious consciousness.

Those who accept the division of the subconscious into coexisting consciousness, or the coconscious and the unconscious really assume the doctrine of the subconscious.

Walsh, in "Psychology of Dreams," says:

In a psychological sense, the word unconscious always means "not aware of"; ideas of which we have no conscious knowledge; which we cannot bring to consciousness voluntarily. An unconscious person is entirely oblivious of his surroundings, and his feelings; there is no mental perception.

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*It is essential that writers on these topics should come to a definite understanding in regard to the use of these words. Bernheim, in a recently published work (*Automatisme et suggestion*, Alcan, Paris, 1917), is frequently the victim of a confusion in terms. He identifies the "subconscious" with a vague "consciousness."—*Baudouin.*

Ali Nomad mentions many names for the same concept:

The evolution of an individual is accomplished when he has learned through the various avenues of experience, the fact of his own godhood; and when he has established his union with that indescribable spiritual essence which is called Om; God; Nirvana; Samadhi; Brahm; Kami; Allah; and the Absolute.

A Japanese term is "Dai Zikaku." The Zen sect of Japanese Buddhists say "Daigo Tettei," and one who has attained to this superior phase of consciousness is called Sho-Nin, meaning literally "Above man."

Emerson, the great American seer, expressed this Nameless One, as the Oversoul; and Herbert Spencer, the intellectual giant of England, used the term universal Energy.

Emerson was a seer; Spencer was a scientist, which word, until recently, was a synonym for materialist.

But what are words?

Mere symbols of consciousness, and subject to change and evolvement, as man's consciousness evolves. The student of truth will recognize in these different words, exactly the same meaning. The "eternal energy from which all things proceed" is a phrase identical with "The Oversoul," or "The Absolute," from which all manifestation comes.

It is true that certain psychologists deny the unconscious part of the mind. They take refuge in the belief that the unconscious antecedents of conscious mental processes are not mental at all, but are purely physiological processes in the nervous tissue of the brain, and after these psychologists get through with their long denial of the subconscious, they always have some other activity of the brain which, when simmered down to fine points, is really another expression for the subconscious.

But modern research has abundantly demonstrated the evidence, and the enormous importance of the subconscious mental processes. No less an authority than Boris Sidis says that "the subconscious **is as necessary as ether;**" while as quoted above, the late Professor James says: "This is the greatest discovery of a hundred years". There are some few who try to climb over the back fence, to get into the psychological front door yard; and the reader, because of the vast amount of evidence already gathered, may put it down as a self-evident fact that the subconscious mind is in reality all that its exponents claim, and go on his merry way, rejoicing. This critical angle of the subconscious mind has been most successfully refuted by A. J. Tansley, in "The New Psychology and Its Relation to Life", Chapter II, should the reader like to delve further into the argumentative side of the subconscious.

Atkinson, in "Mind and Body," says:

The best authorities now generally agree that there is no part of the body which may be considered as devoid of mind. The subconscious mind is not confined to the brain, or even the greater plexuses of the nervous system, but extends to all parts of the body, to every nerve, muscle, and even to every cell and cell group of the body. The functions and processes of the body are no longer considered as purely mechanical, or chemical, but are now seen to be the result of mental action of some kind or degree. Therefore, in considering the subconscious mind, one must not think of it as resident in the brain alone, but rather as being distributed over the entire physical body. There is mind in every cell, every organ, every muscle, every nerve—in every part of the body.

Dr. Boris Sidis takes the view that while certain processes of mind may be dependent upon definite brain areas, the mind process is not located in any definite brain centre. Dr. Sidis says:

A fallacy prevalent among the medical profession and now also extant among the populace is the placing of psychic life in the brain. The neurologist and the pathologist ridicule the old Greek belief that the place of the mind is in the heart. Modern science has discovered that the heart is nothing but a hollow muscle, a blood pump at best; the place of mental processes is in the brain. This medical belief now circulating in the popular and semi-scientific literature of today, differs but little from the ancient Greek belief; it is just as fallacious and superstitious. It is true that psychic life is a concomitant variable function of nervous processes and brain activity, but neurosis is not the cause of psychosis. The brain does not secrete thought as the liver secretes bile. The mind is not in the brain, nor, in fact, is the mind anywhere in the universe of space, for psychosis is not at all a physical spatial process.

As fallacious and superstitious is the recent tendency of medical investigation to localize psychic processes, to place different psychic processes in different seats or localities of the brain, thus implying that each psychic process respectively is placed inside some cerebral center or nerve cells. Psychic life is no doubt the concomitant of nervous brain activity, and certain psychic processes may depend on definite local brain processes, but the given psychic process is not situated in a definite brain center, nor, for that matter, is it situated anywhere in space.

Sustaining the theory that it is the subconscious that is our immortal element, Dr. Winbigler expresses his opinion thus:

The subconscious mind is the part of our nature that will survive the shock of death. The conscious mind and the

physical body are essential for our present environment. The powers and characteristics of the subconscious mind will be probably manifested through a spiritual body which will be adapted to a spiritual or heavenly environment. Herein, we shall find the realization of immortality, freedom from all pain, sickness, and death. There will be the possibility of going from place to place; knowing God intuitively, able to communicate directly with Him as others without any physical means, as now; seeing without the physical eyes; hearing without the physical ears; knowing without the physical brain. Spiritual perception and faith will be spiritual sight and realization. Immortality has in it the implication that the real person does not only pass beyond the power of death, but is eternally happy and blessed with the possibility of continuing on to know what God has done and so becoming more and more like Him in life, spirit, and work.

The idea that the subconscious mind is the soul of man and a distinct entity from the conscious mind, has been better stated in more recent years by Professor Joseph Jastrow, when he says:

The conscious and the subconscious (if we may clothe these aspects of our mental life in substantive form) are but two souls with but a single thought, for the simple reason that they are but one soul, and the unity of their heartbeat is inherent in the organism that gives them life.

Dr. Winbigler enlarges upon this:

The conscious mind is logical in its processes of thought, and has the ability to reason inductively and deductively, analytically and synthetically. The conscious mind deliberates on suggestions or impressions, co-ordinates, and communicates them through the cerebro-spinal system to the ganglia of the sympathetic system, and therein and therefrom impresses the subconscious mind. We, therefore conclude that

the conscious mind has the power of beneficially or adversely affecting the various organs of the body through the subconscious mind. The conscious mind is the outgrowth of the subconscious in order that man may adapt himself to his present environment and struggle.

Ramacharaka says, in "Psychic Healing":

The instinctive mind is not confined to the brain as a seat of operations, but is distributed over the entire nervous system, the spinal column and solar plexus being important centers for its operations—and every cell of the body.

And Dr. Walsh, in "The Psychology of Dreams," says:

The mind is intact, one structure. Anatomically we would be unable to locate the position of any of these minds, but such a division is very convenient for understanding the various mental phenomena.

Dr. Thomas Parker Boyd, in "The Voice Eternal," also supports this theory:

The conscious side of the mind does not seem to have any existence apart from the union of these two. The child begins to develop consciousness when the light falls on the eye, or when, after repeated experiences, it becomes conscious of its mother as the source of nutrition. And so step by step the conscious mind as a function of this union of a spiritual and material being is developed. With its various methods of reasoning it is fitted to exercise the office of monitor in this world of truth and error, but will be unnecessary in a world where only truth exists. In the day when this union is dissolved, this function ceases and its thoughts perish. The subconscious is the real immortal, spiritual part of us. It is this with which the infinite Spirit is identified and inseparably joined. It is through the subconscious that

the spirit manifests forth himself in the form of flesh and blood. It is here that the elements of the divine character are developed. The part played by the conscious mind in this process is pictured out in the 32d chapter of Exodus, where objective Moses argues with subjective Moses and points out to him a better way. All the tides of the Infinite life move into us from the subjective side, and are guided and used under the direction of the objective side.

Dr. Winbigler says:

The conscious mind recognizes the external world and uses the five senses as channels through which to gather knowledge, and by means of which to adapt the person's life to the present environment. It is dependent upon the normal functioning of the nervous system. Its chief and highest characteristics are accumulation and utilization of knowledge, reasoning, and volition.

And we find agreement with this in "Psychic Science Made Plain," by Warman:

The conscious mind is the function of the physical brain. Its media are the five physical senses. It comes with the body, develops with the body, perishes with the body.

So we see that the conscious mind is in the physical brain and depends upon the brain as a medium of action and life, and that it possesses no powers whatever independent of the physical organization.

Hudson also locates the conscious mind in the physical brain, and says:

Its powers wholly depend upon the physical condition of the brain. They decline as the body weakens. They become deranged and useless as the brain becomes disorganized from

physical causes. Its distinctive functions pertain solely to physical existence. It has the power of independent inductive reasoning to compensate for its total want of power to perceive by intuition. Inductive reasoning is merely a laborious method of inquiry, and pertains wholly to our physical existence.

But the subconscious mind, or soul, does not depend upon the brain for existence only while in the flesh. It lives forever. It is the immortal part of man, and is capable of sustaining an existence independently of the body.

And with reference to that degree of mind which is immortal, Hudson says:

It is not for man to question the wisdom of God in so ordaining the relations of the soul to the body, but it is man's duty so to exercise his powers of induction as to ascertain the relations of the two. Then having done so, according to his lights, so to order his conduct as to do his whole duty to himself, and his Creator.

And Warman, in "Psychic Science Made Plain," takes us one step farther:

The subjective mind is of the soul. The soul is a distinct entity, and as such possesses independent powers and functions, having a mental organization of its own.

And Dr. Winbigler summarizes the matter thus:

To sum up in part, the subconscious mind governs and controls all of the vital functions of the body automatically, and its highest powers are instinct or intuition, faith, spiritual perception, telepathic power, clairvoyant ability, and at times absolution from physical or bodily limitation; and it is also the seat of the emotional life and perfect memory.

The subconscious can be made to serve in all departments of life, and the wisdom of taking advantage of this fact, is expressed by Dr. Winbigler in the following:

. . . but the subconscious mind deals with the intuitive and the spiritual side of life and works out plans and purposes that are far beyond the ordinary. It deals with the fundamental and enduring things of life, and he is unwise who does not heed its warnings and follow its directions. This is true in all spheres of life. There is nothing to lose but much to be gained by a scientific training of the subconscious mind, and power can be obtained by educating it which no one knows who has not had experience in this matter.*

The extensive activities of the subconscious mind are enumerated in part by Dr. Winbigler. He says:

It is this mind that carries on the work of assimilation and unbuilding whilst we sleep. . . .

It reveals to us things that the conscious mind has no conception of until the consummations have occurred.

It can communicate with other minds without the ordinary physical means.

It gets glimpses of things that ordinary sight does not behold.

It makes God's presence an actual, realizable fact, and keeps the personality in peace and quietness.

It warns of approaching danger.

It approves or disapproves of a course of conduct and conversation.

It carries out all the best things which are given to it, providing the conscious mind does not intercept and change the course of its manifestation.

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*See Practical Psychology and Sex Life.

It heals the body and keeps it in health, if it is at all encouraged.

Whilst it is not open to introspection, yet it proves to be a retentive power making retrospection possible.

It possesses creative energy of thought in every department of life and practice.

It is powerful in the formation of habits, the causation and cure of many abnormal conditions and disorders.

What you want done, subconscious will do it.

Do you want to change your position? Subconscious mind will do it.

What do you want most? Command the subconscious mind, as directed in the preceding chapter and it will bring it to pass.

Do you want to be proficient in your work? The subconscious mind will do it.

Would you have initiative? The subconscious mind will accomplish your desire.

Would you be beautiful? Leave it to the subconscious mind.

Would you always remain young? The subconscious mind will give you youth.

Do you want to raise money for any particular project, to pay debts or to be used in any way to further your life's ambition or business? The subconscious mind will be your promoter.

Would you have judgment? To give you judgment is the province of the subconscious mind.

Would you be happy in your domestic relationship? The subconscious mind will be the adjuster.

Would you have knowledge without high school or college training? The subconscious mind will direct and give you original knowledge.

Are you in any way fearful; afraid in the dark; afraid to plan larger things; afraid of success? The subconscious mind will drive out all fear.

Are you timid or self-conscious? The subconscious mind will eliminate all weakness.

Would you be liked by every one? The subconscious mind will turn the trick.

Would you have health? Leave it to the subconscious mind.

In short, anything that you want, the subconscious mind will do for you.*

Dr. Winbigler says:

The subconscious mind has, under certain conditions, the power of clairvoyance, clairaudience, kinetic and telepathic energy. The conscious mind uses the cerebro-spinal nervous system and is dependent largely upon that as an instrument of manifestation, but the subconscious mind seems to manifest its phenomena and power independently of, and at times contrary to, the working of the brain and spinal nerves. It probably uses directly the sympathetic nervous system and has an independent functioning entity or force.

Dr. Hudson emphasizes the importance of the subconscious, in the following:

It should be remembered always that the power of the subjective entity is the most potential force in nature, and

*This is another subject which, because of its length, must be necessarily omitted in this volume. It is dealt with at length in Practical Psychology and Sex Life, by the author.

when intelligently directed, the most beneficent. But, like every other power in nature misdirected, its destructive force is equally potent.

"Man lives, moves and has his being" in the great subconscious mind of the universe. We cannot get away from this mind any more than East can touch West; but we can operate this mind understandingly and put this mind—the Power within, God—to work for us until wonders and "miracles" may be performed by the genius which is asleep in our subconscious minds.

CHAPTER VII

THE SUBCONSCIOUS MIND—Continued

Its Many Functions—How It Works—Intuition—Memory—Psychoanalysis and the Subconscious

Not only does the subconscious mind control our involuntary actions, but it is the seat of memory. It is believed that the subconscious mind of each individual has stored within it the memory of every experience of the human race, from the time that Man first began to evolve from the protoplasmic state of a jelly fish, through his "monkey" (tree) evolution, through his cave-dwelling years, his Indian-tribe scalp-hunting trips, through the superstitious practices of heathenism, down to his present status. Be that as it may, your subconscious mind is the storehouse of memory.

The subconscious mind, being the storehouse of all memory, has a peculiar faculty which appears to convey to its possessor the history of inanimate objects. For instance, give a person a mineralogical specimen, or a fragment of some historical structure, and if clairvoyantly inclined, the percipient may give a minute description of all that has affected its formation,

growth, or history, as well as the changes which it has undergone from the remotest times.*

The subconscious mentality is mostly concerned with the activities of the emotional nature. It might be said that all material of the emotional activities is stored on the planes and levels of the subconscious mind.

That something within us which we call "instinct," and which plays so very important a part in the life of man, is in the regions of the subconscious mentality.

Not only is the subconscious mind the seat of memory, but it has a most peculiar and specific method of its own of indexing, cross-filing, and bringing to the surface anything which the conscious mind may desire. For example, sometimes the conscious mind is desirous of recalling an event of many years ago. Try as hard as you can, it is not taken from the pigeonhole of memory; for the time being you go about your work thinking of something else. The attention which you have given this, however, has reached the subconscious mind and its filing and indexing system has been started, and the first thing you know, without again bringing your conscious mind to the point of

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*See "The Souls of Things," by Denton, and "The Law of Psychic Phenomena," by Hudson.

All mediumistic thought transference and thought reading arise from subconscious reflex action or condition. For study of this, see "The Law of Psychic Phenomena," by Hudson, and "Mind Power Plus" articles, by E. Carriero, "Mind Power Plus" for March, April, and May, 1923.

Phantasms of the dead, or ghosts also betray the ferment of a subconscious condition. See "The Law of Psychic Phenomena," by Hudson.

recollection, that which you wanted, suddenly pops up into consciousness, and comes to the surface above.

We have already said hypnosis is the suspension of the conscious mind. An hypnotic subject is active only in the subconscious mind.

Dreams are all in the subconscious mind.

You go to bed at night and awaken without the alarm clock at 6:30 in the morning. You do this regularly. This is the functioning of the subconscious mind.

H. C. Sheppard tells an interesting incident in the psychological experience of William Gibbs McAdoo, former Secretary of the United States Treasury:

From the New York Sun, we glean that Mr. McAdoo, while in office was wont to retire at midnight, "turn his affairs over to his subconscious mind, and go to sleep." Says the Sun further: "With many men who think deeply, the subconscious mind takes over many of the day's problems and gives back the answer at unexpected moments. Mr. McAdoo has found that his mind is up to such tricks, and he places a tablet and pencil beside his bed. He is awakened at night by reports from this busy mind, and he jots down on the pad notes bearing upon the questions. In the morning he goes to his office and once he has started the machinery, he pulls out of his side coat pocket a number of sheets of paper from the 'night ledger'. On the sheets are rude notes. One will bear the name of a man. Another will have a few figures; another will have a single word. But these notes bring back to him the thoughts, etc."

Dr. Alfred Schofield bears witness to the same principle:

I directed a baby to be fed every two hours by day, and every four hours by night, by the clock; and six weeks after,

the baby woke naturally at night within five minutes of the time.

In explaining the apprehension which the subconscious has of time, Dr. Boyd says:

Of the measurement of time by the subjective mind, Professor James says:

Recent observations made on hysterical and hypnotic subjects prove the existence of a highly developed consciousness in places where it has hitherto not been suspected at all.

Almost all investigators of sleep phenomena have noticed this natural faculty of the subjective stratum to measure time without the aid of an instrument. Any person can develop this ability so as to awaken at a fixed time. The subjective mind must be trusted with the charge given to it, but artificial means should not be relied upon or used, or the dependence will be fixed upon the artificial instead of the subconscious servant. If the subjective mind is left solely to attend to the matter it will measure off the time instead of waiting for a signal.

Apropos of this, Albert B. Olston tells us this story:

A friend of mine told me an interesting circumstance illustrative of the watchfulness of the subconscious. He was in the government employ as a teacher of Indian schools.

In the morning, three bells were rung about fifteen minutes apart. The first bell was for the Indian children to get up. The second bell was for those employees who did not have early morning duties. The third bell called all to breakfast. He found that he could arise at the ringing of the third bell and get to breakfast with the rest of his mess. When he first entered the service, the first of the three bells awakened him. He soon, however, got so that he could sleep during the ringing of the first bell and awoke when the second bell was rung. It was not long until he would not awake at the ringing of either of the first two bells, but

would awake promptly when the third bell was sounded. His subjective mind heard all three bells and only aroused the normal consciousness when the desired signal was sounded. Fail to obey an alarm clock for a few mornings, and that servant, the subjective mind, will act as though its office had been outraged, and will not call the normal mind to consciousness. Make the desire strong that the alarm shall awaken one, and it will have that effect.

It has frequently been noticed that animals have the faculty of measuring time. Dr. Carpenter tells of a stork in a Swiss town that would collect the fowls from the street at a certain time every day. He also tells of a case that came under his personal supervision: Some school girls were in the habit of eating their dinners under the trees in a certain part of the grounds. It was soon observed that the sparrows would collect about the place a few minutes before the girls would come to eat their dinners. After they went away the sparrows would feed upon the crumbs. On Sundays there was no congregation of sparrows at the noon hour, for the girls never ate their dinner there on that day.

In "The Mental Highway," Dr. Thomas Parker Boyd says:

One can practice imagining the face of a clock in the mind, with the idea of seeing where the hands stand, and in a short time can look within and know the exact time. The less there is of any objective conscious mental action, the more exact will be the results. If we try to calculate by conscious mental methods the passage of time, it becomes a species of guessing, but as soon as we acquire skill in letting the subconscious register, we have an absolute timepiece within.

This is more or less a reflection or image of the power of Divine Mind with which "a thousand years are as a day," etc. Absolute Mind or subconscious mind, is an eternal now. There are no yesterdays nor tomorrows in the Absolute Mind. Occasionally some seer or prophet will get the mists of matter cleared away, and the Divine Mind within will function

on its superconscious or divine plane, and he will see things as present in Absolute Mind which are a thousand years in the future in the time as measured by human experience.

In like manner there is in the subconscious a sense of absolute space. In Absolute Mind there is no hither and yon. There is only the here. Frequently I have had a clairvoyant in the moments of deepest and clearest perception exclaim, "Everywhere is here!" meaning that in mind there is no space. When thinking of a friend, you do not have to project your thought across space. You merely call the name of your friend and he is present. This brings into sight the kinship in all mind, for in Absolute Mind there is no up nor down, in nor out, here nor there, only here and now in space and time.

Dr. Hereward Carrington explains how the muscular system also sometimes comes under the control of the subconscious:

Occasionally the muscular system becomes active during sleep, instead of the senses only, and then we have cases of somnambulism, in which the patient walks and talks in his sleep, etc., and even does consecutive mental work. This shows a too active condition of his subconscious mind, which should be checked by proper treatment. It is extremely dangerous to wake any one suddenly in the middle of an access of somnambulism. If the patient talks in his sleep, it may be very interesting, at times, to converse with him in a low tone and see whether or not he will reply intelligently. Many cases are on record in which valuable information has been obtained in this way, not only about the subject, but about distant scenes and even about his spirit friends.

It is possible, also, to cultivate automatic writing with a good somnambulist, and, in one case known to us, the patient went to bed with a planchette board tied to her hand, the pencil resting on a large sheet of paper, and when she awoke in the morning it was covered with interesting messages.

This is an experience which the enthusiastic student would do well to repeat.

It is recorded that the receptivity of the subconscious has been utilized by students of radio at the Pensacola naval air station, to increase the speed of backward students. By charging the subconscious of the students while asleep, it was found that some of the backward students increased their speed about thirty per cent. Before the students went to bed, they adjusted their head receivers, and while they slept, an expert operator sent in messages at a rate of ten words faster than their ability to receive. It was discovered that, during their conscious hours, they could receive messages at the speed sent to them while they slept.

Paul Bousfield illustrates this:

Let us now take another example of work which the unconscious mind is called upon to perform; an example which we are accustomed to view without question or thought, which is comparatively commonplace, and which we dismiss summarily by referring to it as "habit". The accomplished pianist reads the music in front of him consciously, but he is not conscious of the extremely rapid translation which takes place from the brain to the fingers, so as to produce complicated movements on the keyboard. And if we examine it carefully, we shall find that something very wonderful has actually taken place outside his consciousness. When he was first learning to play, he looked at the note on his music, and said to himself: "That is C." He looked at the key on the piano, and repeated: "That is C." He was taught that a particular finger must be placed on that particular note when playing in a certain key. He was taught that it had to be hit in a particular way and held down for a particular time, according to the size and shape of the note he was reading on the sheet of music

in front of him. He was further taught that in order to modify any sound in a particular manner, he could use his feet on one or other of the pedals, and must be extremely careful to put his feet down and lift his feet up again at exactly the right moment. He was taught that when certain symbols, known as sharps and flats, preceded the notes at the beginning of his piece of music, the whole scheme of fingering would be different. And, at first, he had laboriously to go through the process of watching first the music and then the keyboard, and of *thinking* at each point what he should do with his fingers and with his feet, and how he should do it, and for what period he should keep on doing it. Now, the whole process is gone through with half-a-million notes which he has never seen before, many of them played simultaneously, and with an exactitude which he never attained when he was consciously thinking. Whatever may be the nature of the unconscious action which is taking place, all he has in consciousness is the music in front of him, and the final sound that he is producing, together with the emotions which these called forth in him as a result of the whole.

All wonderful feats are performed in the subconscious mind. Every great virtuoso performs or enacts his wondrous performances in the subconscious mind. No conscious mind ever yet has had the rapidity of action sufficient to enable its possessor to play the whole score of Il Trovatore; the performance is done in the subjective mind. A person may play selections from the masters and carry on a conversation at the same time. He is executing the musical score by the habit of the subconscious mind, while he is conversing with the conscious.

In 1896 I held the championship of the world for daredevil bicycle riding (this was unofficial as I did not ride under the auspices of any society). This feat I am telling

about was performed in the subconscious mind. I had heard that others had ridden down the chute-the-chutes on a bicycle. The other riders had sat on the saddle, put their feet over the handle-bars, made the dash down the steep incline, and as the bicycle came to the end of the chute it dropped from under the rider, whose feet extended over the handle-bar, thus putting him in a sitting position so that he scooted, in this position, a few feet out upon the water.

When I heard that others had ridden the chute-the-chutes on a bicycle with feet extended over the handle-bar, coming down lickety-split, with the bicycle dropping from under them as it got to the edge of the water, I went them one better by pedaling my machine down this steep incline.

The chute-the-chutes was an amusement arrangement which was supposed to give one thrills and, from the shouts of the women and the cries of the men as they made their dash down the steep incline, it lived up to its reputation as a thriller.

This amusement device was of the shape of a boat which ran on wheels. This boat on wheels was guided to an elevator; the elevator lifted the boat, with its human freight, away up into the air and then the boat ran down a steep incline, at an angle of about forty-five degrees, on the wheels, making a quick sudden descent, which gave the joy-riders a sensation similar to the quick drop of an elevator. The descent was so quick and so rapid that the people in the boat would catch their breath, gasp for air, scream with excitement, grab their hats in half-terrified frenzy as the boat rushed

down the chutes at breakneck speed. At the bottom of the chute was a lake or body of water, and when the boat finished its descent on the track of the chute, it would plunge out upon the water.

Did you ever go a mile a minute on a bicycle? That's what I did on the chute-the-chutes. By the time I got half-way down, I was going so fast I had no more breath in me—for a breath-taker, it beats an elevator by a whole lot. If you don't believe it, try it. I rode a bicycle with 84 gear, so that by the time I reached the bottom of this incline, making my whirling, dizzy descent down the chute, my feet were going around faster than man could count; faster than man's conscious mind could follow. At the end of the chute, I made a dive from my bicycle and shot, by the force of the spring from the pedal, forty feet through the air and dived into a lake of water only four feet deep (about up to your waist); and this body of water had a plank bottom. When you dive through the air at a distance of forty feet, you have some momentum by the time you hit the water; and if your dive should be too straight and your head hit that plank, it would be about the last time that you would take your forty-foot dive.

When this act was performed, every other amusement in this great park in the East was at a standstill; it was performed during the intermission of the band. The scenic railway, the popcorn stands, the X-ray and the maze-of-life—all other amusements, to the very last one, were at a standstill by the order of the park authorities. The big feature was on, "The Boy Wonder"

making his daring leap down the dizzy chutes. As many as eighty thousand people at a time witnessed this feat which was never attempted or performed by any other living human, so far as we know.

When I got within twenty feet of the end of the chute, my feet whirling around as fast as a circular saw buzzing its way through an Oregon pine, there was a little "something" within which told me when to make my leap. What was it? It was the prompting of the subconscious mind, for a thousand conscious minds—all combined—never could have acted with the quickness, alertness and precision necessary to make that leap. That "something" which prompted the leap and the dive, as the pedals whirled around in their rapid pace, within a thousandth part of a second, was the subconscious mind. All feats are performed in the subconscious mind.

The subconscious mind is the seat of habit. It is the fountain of practical initiative and of the constructive forces of life.

"On the spiritual side, it is the source of ideas, inspiration, imagination, and the channel through which we recognize and find Divinity; and in proportion as we recognize this Divinity, do we come into the understanding of this source of power."

In "The Subconscious Mind," Dr. A. T. Schofield, an eminent medical authority, says:

> No general fact is so well established by the experience of mankind, or so universally accepted as a guide in the affairs of life as that of unconscious mental life and action.*

*Dr. T. Laycock, Mind and Brain, vol. I, page 161.

Intuition, or the "hunch," is common to almost all persons, and Dr. Boyd explains what this is, thus:

When one is thinking consciously and there arises what we call a "hunch", then the subconscious is thrusting its action into the thought. Or if there is some truth appears that is not the result of logical process but rather is an intuition, then the superconscious is mingling its action.

Paul Bousfield agrees, in the following language:

So-called intuition is, to a large extent, merely rapid unconscious reasoning, in which minute details are taken into consideration by the unconscious, and only the final opinion presented to consciousness.

Says Dr. Gustave Geley:

Intuition is the very essence of subconsciousness. . . . The subconscious reveals itself not by inspiration and intuition alone, but also by frequent intrusions of emotional, aesthetic, or religious thought. Unexpected decisions, abrupt changes of opinion, many unreasoned feelings, originate largely in subconsciousness or from subconscious collaboration. Who can say if even some ideas which seem to us the result of reason, may not be the flowering of an invisible and subconscious growth?

Finally, all the foundations of our being, that which is the principal part of the self, innate capacities, good or bad dispositions, character—all that makes the essential difference between one mind and another; all that is not the results of personal effort, of education, or of surrounding examples—are modes of subconsciousness.

In Baudouin's study of the philosophy of Bergson, he arrived at this conclusion:

Bergson has founded his philosophy upon the distinction between intelligence and intuition. The latter slumbers in the depths of our being. It seems to possess much of the

knowledge which is of the greatest importance to life. By the study of intuition* we are able to solve certain problems which we might never have been able to solve on purely intellectualist lines.

Of the intuitive powers of the subconscious, Dr. Winbigler says:

It . . . does its highest and best work when the conscious mind is quiescent or passive. It perceives by intuition, exercises at times kinetic energy, sees without the physical eyes, hears without the physical ears, possesses absolute characteristics under certain conditions, has power to communicate and receive messages, thoughts, and impressions, telepathically; and it has the ability of existing independently of the body.

This mind is the real self and in it is found the true measure of viability and the possibility of immortality.

From Dr. Schofield's book, "The Unconscious Mind," we quote thus:

We are all aware, when we think at all, how dependent we are upon the unconscious; and the greater, the nobler, the more brilliant are our thoughts and qualities, the more is it obvious to ourselves that their origin lies beyond our ken. We continually hear voices within addressing us; we wish to do a certain thing, and are conscious of being opposed and hindered by some impulses from the unknown; or on the other hand we have no wish or desire to do a certain act which nevertheless we feel impelled by some hidden influence to do. We consciously see, hear, taste, touch, smell; but every object so perceived is at once apperceived unconsciously; in other words, our whole enjoyment and understanding of the light, or sound message, is derived from the added informa-

*For a more complete study of intuition see Practical Psychology and Sex Life, by author of Fundamentals of Practical Psychology.

tion respecting it at once given by the unconscious mind. As we have seen, to us by this means, a hard yellow circle is at once a wedding ring with all its associations; which it is not to a child, who has mere perception of it; a short black line is a needle with all its characteristics, at once unconsciously added to the mere perception, that alone is imprinted on the retina; a mere footfall causes our hearts to thrill, our pulse to quicken, our feelings to be joyful, all through apperception. Consciously we find ourselves endowed with tact, instinct, sense of the beautiful in art, in music, etc.; endowments that we all use and are grateful for, but use largely unconsciously, and of whose origin or dwelling-place we are wholly unconscious.

The value of the unconscious not only to consciousness but to the man himself is enormous. It guides him aright when otherwise he would go wrong, it inspires him, it warns him, it furnishes him with names, facts, and scenes from the stores of memory. It is really not only the guiding power of the body; accomplishing tasks so intricate, that no conscious mind, even if it had the power, has the capacity for; but it also guides behind the scenes the direction of his thoughts, his tastes—in short, not only his physical, but largely his psychical life.

Listen to Hartmann, on the subject:

The unconscious often guides men in their actions by hints and feelings, when they could not help themselves by conscious thought. The unconscious furthers the conscious process of thought by its inspirations in small as in great matters, and, in mysticism, guides mankind to the presentment of higher, supersensible unities. The unconscious makes men happy through the feeling for the beautiful and artistic. If we institute a comparison between the conscious and unconscious, it is obvious there is a sphere which is always reserved to the unconscious because it remains forever inaccessible to the conscious. Secondly, we find a sphere which, in certain beings only, belongs to the unconscious, but in others

is also accessible to consciousness. Further, if in man we consider the sphere belonging both to the unconscious and also to consciousness, this much is certain: that everything which any consciousness has power to accomplish, can be executed equally well by the unconscious. This convenience of abandoning oneself to the unconscious is tolerably familiar, hence the conscious use of reason is so decried by the indolent.

That the unconscious can really outdo all the performances of conscious reason is seen in those fortunate natures that possess everything that others must acquire by toil, who never have a struggle with conscience, because they always spontaneously act correctly with feeling, and can never comport themselves otherwise than with tact, learn everything easily, complete everything they begin with a happy knack, live in eternal harmony with themselves, without ever reflecting much what they do, or ever experiencing difficulty and toil. The fairest specimens of these instinctive natures are only seen in women. But what disadvantage lies in this self-surrender to the unconscious? This: that one never knows where one is, or what one has; that one gropes in the dark, while one has got the lantern of consciousness in one's pocket; that it is left to accident whether the inspiration of the unconscious will come when one wants it; that one has no criterion but success. The conscious is an ever-ready servant, whose obedience may be always compelled; the unconscious protects us like a fairy, and has always something uncomfortably demoniac about it. I may be proud of the work of consciousness, as my own deed, the fruit of my own hard labor; the fruit of the unconscious is, as it were, a gift of the gods; it can therefore only teach him humility. The unconscious is complete from top to toe, and must therefore be taken just as it is. The conscious judges, improves itself, and can be changed any moment; the unconscious leaves no room for improvement.*

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*Hartmann, Philosophy of the Unconscious, vol. II, pp. 39 and 40. Of course, in the young, this last statement is incorrect.

Ramacharaka says that the subconscious is also

> . . . the seat of the appetites, passions, desires, instincts, sensations, feelings, and emotions of the lower order, manifested in man as well as in the lower animals. There are, of course, higher ideas, emotions, aspirations, and desires, reaching the advanced man from the unfolding spiritual mind; but the animal desires, and the ordinary feelings, emotions, etc., belong to the instinctive mind.

Note what Dr. Walstein says about the reaction of the subconscious to memory:

> The sympathy or aversion with which persons affect us at first sight, the depressing or the exhilarating effect of certain scenes, erroneously considered instinctive, could be easily accounted for if it were possible to raise certain associations from the depths of the subconscious self; to rememorize them.
>
> When a peculiar scent, the characteristic appearance of a person or place, a bar of music, awaken in us a special mood, it is necessary first to recognize the inciting cause, excluding all sensations of the moment, before the mind is able to concentrate its attention upon the mood thus subconsciously produced.
>
> The uniformity of daily habits, fashions, food and the like, will serve to awaken numberless subconscious moods, which might suggest, in their turn, the same course of ideas.

And Paul Bousfield seems to have the same opinion:

> So we see that there is an unconscious part of the mind which acts as a storehouse for memories, ideas, and emotions of the past. We have not, however, shown that it is anything more than a storehouse. But if we look into it from other points of view, we shall see that it is a great deal more than a mere storehouse, for it thinks, reasons, comes to conclusions and in fact assists in controlling our acts at every

turn; indeed this unconscious part of our mind wields driving forces of the utmost potency in moulding our lives.

For instance, as Christian D. Larson says:

The fear of any disease will tend to produce that disease in a measure; if not physically, then mentally. Entertaining fear of small-pox has been known to develop small-pox germs in a body that was thoroughly pure, healthful, and wholesome, when there were no such germs in the vicinity. Other contagious diseases have been produced in the same way, proving that the actions of the mind can and do affect the chemical life of the body. To expect health and to believe with a full faith that you are becoming well, can, and in thousands of instances have, produced perfect health in cases that all physicians had given up. These are interesting facts; facts that are being demonstrated every day, and that every person can demonstrate through his own personal experience.

Baudouin says:

The subconscious is a storehouse of the memories that have lapsed from the ordinary consciousness, of the wishes and sentiments that have been repressed, of the impressions of a distant past. But it is far from being inert, for it contains, in addition, the subsoil waters which are unceasingly at work; it contains the suggestions which will well up into the open after their hidden passage. This is all imagery, but it serves, better than pure abstractions to convey some notion of the complex reality we have learned to recognize in the subconscious.

How large a part the subconscious plays in our lives is shown by Dr. Louis Walstein:

The accumulated contents of our memory govern our emotions, our thoughts and actions, and therefore subconscious impressions and their aggregate must necessarily play a great part in our individual lives.

And the perfect co-operation between memory and the subconscious is shown by Dr. Charles F. Winbigler:

The memory is perfect—never forgets anything—and it can reproduce what it knows when the subconscious mind is untrammelled by the conscious mind. An illustration will aid in understanding this statement. Dr. Bjormstrom relates the following experiment performed by Drs. Liegeois and Liebault:

"Liegeois has succeeded with a suggestion of one year's duration. On October 12, 1885, he hypnotized in Nancy a young man, Paul M., already before subjected to hypnotic experiments. At 10:10 a. m. he told him during the hypnosis that the following would happen to him on the same day one year later. You will go to M. Liebault in the morning. You will say that your eyes have been well for a whole year, and for that you are indebted to him and M. Liegeois. You will express your gratitude to both, and you will ask permission to embrace both of them, which they will gladly allow you to do. After that you will see a dog and a trained monkey enter the doctor's room, one carrying the other. They will play various pranks and grimaces, and will greatly amuse you. Five minutes later, you will behold the trainer with a trained bear. This man will be rejoiced to find his dog and his monkey, which he thought he had lost; in order to please the company, he will let this bear dance and you will not be afraid of him. Just as the man is about to leave, you will ask M. Liegeois to let you have ten centimes to give to the dog, who will beg and you will give them yourself. These professors, at whose clinic the experiment was made, kept the suggestion a secret so that the subject might not get any knowledge of it.

"One year later, on October 12, Liegeois was at Liebault's before 9 a. m. At 9:39 a. m. as nobody had arrived, the former considered the experiment a failure and returned to his room. But at 10:10 a. m., Paul M. come to Liebault and

thanked him, but also asked for Liegeois; the latter arrived immediately, having been called by a messenger. Paul rose, rushed to meet him, and thanked him also. In the presence of fifteen or twenty reliable witnesses, the hallucinations now clearly developed themselves in Paul, as they had been predicted one year before. Paul saw a monkey and a dog enter; he was amused by their antics and grimaces. Then he saw the dog approach him holding a box in his mouth. Paul borrowed ten centimes from Liegeois and made a gesture as if to give them to the dog. Then the trainer came, took away the monkey and the dog, but no bear appeared. Nor did Paul think of embracing any one; with the exception of these two details, the suggestion had been fulfilled. The experiment was ended. Paul complained of slight nervous weakness. In order to restore him, Liebault hypnotized him, but took the opportunity to ask for information about what had taken place. 'Why did you just now see that monkey and that dog?' 'Because you gave me a suggestion of it on October 12, 1885.' 'Have you not mistaken the hour? I thought I said 9:00 a. m.' 'No, it is you who remembers wrong. You did not hypnotize me on the sofa I now occupy, but on the one opposite. Then you let me follow you out into the garden, and asked me to return in one year; just then, it was ten minutes past ten, and it was at that hour that I returned.' 'But why did you not see the bear, and why did you not embrace Liebault and me.' 'Because you told me that only once, whereas you repeated the rest twice.'

"All those present were struck with the precision of his answers, and Liegeois had to acknowledge that Paul's memory was better than his own. Awakened after ten or fifteen minutes, Paul was entirely calm and had no remembrance of what he had just said during the hypnosis, nor did he remember what had happened before it in consequence of the suggestion of October 12, 1885." This is a very remarkable incident and proves the power of memory of the subconscious mind.

Dr. Hudson has this to say of memory as being resident in the subconscious:

One of the most striking and important peculiarities of the subjective mind, as distinguished from the objective, consists in its prodigious memory. It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true. It must be understood that this remark applies only to the most profoundly subjective state and to the most favorable conditions. In all degrees of hypnotic sleep, however, the exaltation of the memory is one of the most pronounced of the attendant phenomena. This has been observed by all hypnotists, especially by those who make their experiments with a view of studying the mental action of the subject. Psychologists of all shades of belief have recognized the phenomena, and many have declared their conviction that the minutest details of acquired knowledge are recorded upon the tablets of the mind, and that they only require favorable conditions to reveal their treasures.

Sir William Hamilton, in his "Lectures on Metaphysics," designates the phenomenon as "latent memory." He says:

"The evidence on this point shows that the mind frequently contains whole systems of knowledge, which, though in our normal state they have faded into absolute oblivion, may, in certain abnormal states—as madness, febrile delirium, somnambulism, catalepsy, etc.—flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long period, been eclipsed, and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored; and, what is even still more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of conscious memory in the normal state."

The reader should distinctly bear in mind that there is a wide distinction between objective and subjective memory.

The former is one of the functions of the brain, and, as has been shown by recent investigations, has an absolute localization in the cerebral cortex; and the different varieties of memory, such as visual memory, auditory memory, memory of speech, etc., can be destroyed by localized disease or by a surgical operation. Subjective memory, on the other hand, appears to be an inherent power, and free from anatomical relations; or at least it does not appear to depend upon the healthy condition of the brain for its power of manifestation.

All the facts of hypnotism show that the more quiescent the objective faculties become, or, in other words, the more perfectly the functions of the brain are suspended, the more exalted are the manifestations of the subjective mind. Indeed, the whole history of subjective phenomena goes to show that the nearer the body approaches the condition of death, the stronger become the demonstrations of the powers of the soul.

The length to which the subconscious will go, is shown by H. C. Sheppard, in the following:

To show that the subconscious memory is ever active in the normal man and woman, and does not necessarily depend upon infancy, or, later in life, on some objective defect, an incident in the life of Henry Clay proves of value. We may read that at a time when he was too ill to reply at length on the floor of the Senate, an opponent had made an address of vital interest to Clay. He decided to speak, but fearing to overexert himself, extracted a promise from a neighboring sitter to stop him by fair means or foul at the end of ten minutes. The friend nudged Clay at the agreed moment, but as he kept right on with the speech, the hint was repeated none too gently, and again ignored. A pin was then brought into play, but as the subconscious mind with its array of facts and logic was thoroughly aroused by force of Clay's own antecedent (unconscious) suggestion, his conviction that he "must say something", he continued with one of the best and most eloquent efforts of his life for a good

two hours, feeling neither the pin nor the nudges. He stated to friends that records of facts which normally he had forgotten, trooped and marched through his mind, that he had felt no nudge and no pin, and, in fact, in his exhaustion at the close of his speech, took his friend to task severely for permitting him to exceed the ten minutes, as that was the length of the speech which he had consciously prepared.

For other angles of intensified co-ordination of subconscious memory with the objective brain-consciousness, we need but to glance at the well known performances of such men as Morphy and Pillsbury, conducting five to ten games of chess at once, with as many expert opponents, and winning; or even at the program repertoire of such artists as Hoffman and Paderewski.

The author does not purport to enter within the domain of spiritism in the pages of Applied Psychology and Scientific Living, but I think reputable investigators are now convinced that the spiritualistic medium reads the subconscious thoughts and pictures of the people in their presence or with whom they give a seance. The person may not at the time have any thought about what the medium is using, which they recognize as a past experience or as being true. This is easily understood when we remember that there are many episodes and incidents of our lives in the treasure chest of memory which we have not thought of for twenty, thirty, or fifty years; but when the suggestion is given, or, when we desire to recall some scene of past days, we only need think upon it, and it returns. It has been in the subconscious mind all these years, but has been submerged—has not come to the surface.

So the wonders of mediumship are easily understood as a subconscious condition.

But there are so many other reputable works on this line that I shall not dwell upon that phase of the subconscious any more than to mention the phenomena of a trance or inspirational speaking. In the Law of Psychic Phenomena, page 330, Hudson gives the following:

One of the most fascinating and seductive forms of subjective mental activity is exhibited in trance, or inspirational, speaking. A medium of fair intelligence and some education, obtained, perhaps, by desultory reading of spiritistic and miscellaneous literature, develops himself into an inspirational speaker. As a sincere spirit, he believes himself to be controlled by some great spirit who in life was celebrated for his eloquence. He ascends the rostrum and amazes his audience by his wonderful oratory, his marvelous command of the resources of his mind, and, above all, by the clearness and cogency of his reasoning. Those who have known him before and are aware of the limits of his education are the most surprised of all, and no argument can convince them that he is not inspired by some almost superhuman intelligence from another world. They know nothing of the wonders of subjective mental power; they have no knowledge of the perfection of subjective memory, which gives the speaker perfect command of all he has ever read, or of the logical exactitude of the deductive reasoning of the subjective intelligence.

The speaker, on his part, finds himself in possession of such wonderful powers and resources, emanating, as he believes, from an extraneous source, abandons his old pursuits, and devotes himself to the work of his inspiration. It is an easy and pleasurable existence for the time being. He finds that there is no need of taking thought of what he is to say, for ideas, and words with which to clothe them, flow from him like a mountain torrent. He finds himself in possession of knowledge which he has no objective recollection of ever having acquired, and of ideas which

were foreign to his objective intelligence. He believes, and, from his standpoint, has every reason to believe, that he is inspired by some lofty spirit whose knowledge is unlimited and whose resources are unfailing. He feels that he has no need of further reading or study, and the work of objective intellectual labor soon becomes a drudgery. The result is that his objective intellectual growth soon comes to a stand-still, and at length his objective intellect begins to deteriorate.

In the meantime, his subjective powers may continue to grow in brilliancy for a time, or at least they shine with a new lustre, as they are compared with the deepening dullness of his objective intellect. At length he becomes fitful, erratic, eccentric. As his objective powers deteriorate, they no longer have any semblance of control over his subjective mind. The suggestions which reason, in its best estate, may have given to his subjective mind, as a starting-point for his discourses, are no longer available, for his power to reason is failing. His friends, who follow him from place to place, begin to notice that he talks one thing at one place, and the opposite at another. They attribute the fact to the control of different spirits at different times, and for a time they are consoled. Eventually the fact is forced upon them that in his normal, or objective, condition he is growing more and more erratic, and that at times his conversation is the merest drivel. As in all the other forms of subjective development mentioned, his physical deterioration keeps pace with his mental decline.

In the meantime his subjective powers appear to deteriorate. It is not true, in fact, that his subject mind, *per se*, deteriorates for that is impossible. But as it is always controlled by suggestion, it necessarily takes its cue from the suggestions conveyed to it by the objective mind. When that ceases to develop, the subjective mind keeps on in its old rut, for the obvious reason that no new ideas are imparted to it. When the objective mind begins to deteriorate, its suggestions are no longer coherent, and the subjective mind is necessarily incoherent in exact proportion.

Its deductions from a false or imbecile suggestion will be logically correct; but, as a matter of course, a false, extravagant, or imbecile premise, followed to its legitimate, logical conclusion, necessarily leads the mind into a corresponding maze of extravagance and imbecility. It is therefore no indication of a decline of subjective powers, but it is a demonstration of the universality of the law of suggestion.

It goes without saying that if an inspirational speaker were aware of the source of his power, and of the laws which govern it, and would constantly keep it under the control of his reason, he could utilize it to the very best advantage. A cultured man of well-balanced intellect would then formulate his own premises according to the best lights obtainable through the processes of inductive reasoning, and "inspiration would do the rest." If his premises were correct, the subjective mind could always be depended upon to deduce the correct conclusions, and to illustrate them by drawing upon the resources of its perfect memory of all that the individual has ever seen, heard, or read bearing upon the subject. Such a man would be known as a man of "genius," in whatever direction he exercised his powers. And just in proportion to the natural powers and cultivation of his objective mind and the extent of his objective information would his subjective manifestations be brilliant and powerful.

I do not say that such an exercise of subjective power would not be abnormal and productive of untoward physical consequences. Men of genius in all ages of the world have unconsciously exercised this power. But men of genius the world over have been too often noted for abnormalities of character and conduct. Profane history furnishes but one example where a man of genius appears to have been in possession of objective and subjective powers perfectly balanced, and who was able to utilize his enormous objective advantages, resulting from constant and intimate association with the greatest minds of his generation, in the subjective production of works which must always stand pre-eminent. It is unnecessary to say that I allude to Shake-

speare. So little is known of his private life that it is impossible to judge whether abnormal physical effects resulted from his labors. But his works are full of internal evidence that his subjective powers were under the constant control of a well-trained and perfectly balanced objective intellect.

It is of course impossible to say just how far subjective power might, normally, be employed in the direction indicated, in the absolute dearth of examples where it has been employed with a full knowledge of the laws which govern it. But certain it is that so long as it is exercised under the delusion that it is an extraneous and superior power, over which the objective man possesses no control, just so long will the victim of the delusion be subject to the caprice of an irresponsible power, which will eventually drive him to the horrors of insanity or leave him in the darkness of imbecility. . . .

Dr. Alfred T. Schofield, eminent physician, has gathered the following opinion on this phase of the subconscious:

The subconscious mind is the seat of character, of conscience, and the spirit life. It is the source of conduct, of instinct, of tact, and the thousand qualities that make us what we are. It is "the ultimate governor and ruler of all actions and functions of the body and, in every way, the most important factor in our psychical and physical life."

The will itself may be unconscious. "The conscious and unconscious wills are essentially distinguished by this, that the idea which forms the object of will is conscious in the one case, unconscious in the other."*

The sense of the beautiful is of unconscious origin. "The creation of the beautiful by man proceeds from unconscious processes whose results the feeling and the discovery of the beautiful represent in consciousness, and form the starting-

*Hartmann, Philosophy of the Unconscious, vol. I, p. 253.

point of further conscious work which, however, at every stage needs more or less the support of the unconscious.[1]

This sense of beauty is one of the most mysterious of our unconscious faculties. The more it is considered, the more wonderful and arbitrary does it appear.

The ordinary artist does everything with conscious choice, the genius acts on impulses from unconscious sources. There is a lack in the former of "divine frenzy, the powerful breath of the unconscious, which appears to consciousness as higher and inexplicable suggestions which it is forced to apprehend as facts, without ever being able to unravel their sources."[2]

The difference between talent and genius is the difference between the conscious and the unconscious.[3]

Instinct is not the result of conscious reflection, not a consequence of bodily organization, not mere results of the mechanical foundation of the organization of the brain, but "the individual's own activity, springing from his inmost nature and character."[4]

The ethical element in man lies in the deepest night of the unconscious.

Our ego, or personality, as Spencer implies, seems to have its origin or source in the unconscious region.

What we call "ourselves" is a something which lies in the background of our consciousness, enabling us to combine the series of impressions made upon us, or the state of feeling within us, into a continuous personal identity.

The reader no doubt has himself observed that there is a number of mental processes of which we are unconscious:

Kant admits that unconscious sensations and obscure perceptions form the larger proportion of our mental states.[5]

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1 Ibid., p. 291.
2 Ibid., p. 278.
3 E. Ribot, Heredity, p. 229.
4 Ed. v. Hartmann, Philosophy of the Unconscious, vol. I., p. 113.
5 G. H. Lewes, Study of Psychology, p. 17.

I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the result of these unconscious (?) processes, I have proved the habit of getting together material in advance, and leaving the mass to digest itself till I am ready to write about it. I delayed for a month those portions of this work relating to attention, association, and representation. I went to my library each morning and persevered days in succession reading Aristotle, Locke, Hartley, Mill, Bain, Spencer, Lewes, Paine, Hodgson, and then would sit looking out of the window at the park. I was conscious of thinking of nothing. I would take my fieldglasses and watch people. I wanted to write but could not, because I was conscious I was not yet in a proper mental state to say what ought to be said. One evening, when reading the daily paper, the substance of what I have written flashed upon my brain, and next morning I began to write. This is only a sample of many such experiences.[6]

In writing this work, I have been unable to arrange my knowledge of a subject for days and weeks until I experienced a "clearing up" of my mind, when I took my pen, and unhesitatingly wrote the result. I have best accomplished this by leading the (conscious) mind as far away as possible from psychology.[7]

When the conscious mind is in abeyance, as in a dream or reverie, or artificially, as in hypnotism or narcotism, the unconscious mind emerges from its obscurity, and impressions unconsciously formed upon the brain are seen and noticed for the first time; just as a receding tide lays bare the sands.

Many educated persons know four languages. This will give 160,000 words, or 40,000 for each, which is an underestimate. These words are as arbitrary symbols as signs in algebra. Then consider the countless facts and ideas bound

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6 Dr. G. Thompson, System of Psychology, p. 432.

7 Ibid.

up with these words in a well-informed mind. Such a mind is far more richly stocked with words and ideas than the British Museum is with books. The British Museum will produce, after a hunt, in catalogues and shelves, of perhaps ten minutes, any book wanted. But the single unconscious librarian who waits our orders in the crowded chambers of our memory is far more speedy and skillful in his service. A student reads a page of French or German in a minute, and for each of the 200 or 300 groups of hieroglyphics printed on it, the unconscious instantly furnishes us with whatever we call for; its meaning, its etymology, its English equivalent, or any associated ideas connected with it. We have no conscious clue to direct the search. It is enough we want the point to be remembered, and instantly it is produced out of the vast repository. I think this single illustration sufficient proof of the presence and agency of the unconscious. For what mechanical or chemical action is conceivable as a possible explanation of the phenomenon in question?[8]

The chambers of memory, however, may be pigeonholed with many unfriendly suggestions which are unconscious, and in time may produce ill-health, lower efficiency, attract fear and all of the ill effects which negative suggestion may bring to human beings. Andre Tridon,* in the first chapter in "Psychoanalysis and Behavior," has dwelt upon this phase of the subconscious most minutely, from which we quote below:

To the majority of people, our conscious life appears as the most important, if not the only important, form of life. Most of our rules of behaviour, most of our judgments on human actions are based upon that estimate of our conscious life.

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8 Prof. Bowen, Modern Philosophy, p. 457.

*Alfred A. Knopf, New York, publisher.

And yet we are conscious of very few things at a time, and we are conscious of each one of those things only for variable, sometimes, very short periods.

After a week, a day, an hour, or a fraction of a second, the various things we were conscious of drop out of our consciousness, temporarily or permanently. We may witness a theatrical performance, be conscious of it that evening, think of it perhaps the next day, mention it several times in conversation, remember it years after when it is alluded to in our presence, and then forget it.

But the impression made on us by that performance does not die off. It only becomes unconscious. That impression and millions of others are stored up in our "unconscious" where they continue to live as unconscious elements.

These impressions meant either active or passive reactions to certain stimulations, the yielding to or resistance to those stimulations, memory-images of satisfied cravings and of repressed cravings, joy or pain, longing or hatred, in other words, all our life from the day of our birth, with all its struggles against reality, its compromises with reality, its victories and defeats, etc.

All that past which we are constantly carrying with us and to which we are constantly adding, is bound, according to what elements predominate in it, to color strongly our conscious view of life and to determine our conscious activities.

A neurologist, a sexual pervert, a sculptor, and a manicure would react very differently to the sight of a woman's hand. An egotist would be unable to notice in his environment things of a neutral type, that is, unlikely to affect his egotism favorably or unfavorably. To a farmer, a certain accumulation of clouds might suggest only a danger to his crops; the same meteorological phenomenon might transport a painter with artistic joy. A chemist or a sailor would place a totally different construction on their observations of the same clouds.

We know that unconscious factors cause us to engage in certain forms of activity, to become insane, to fall asleep, or to remain sleepless, to love a certain type, and to

remain frigid to another. They influence our methods of reasoning, making us at times illogical and one-sided, stubborn, and unjust.

In other words, our entire life is influenced, if not entirely determined by unconscious factors.

Our unconscious is the greatest time and energy saving machine, provided it functions normally. Some of our simplest conscious acts presuppose an enormous amount of unconscious work. Stepping aside to dodge an automobile, simple as it appears, is only made possible by innumerable "mental" and "physical" operations, such as realizing the nature, size, direction, and speed, of the dangerous object, selecting a safe spot at a certain distance from it, performing the necessary muscular actions, etc., etc.

On the other hand we may, without any apparent reason, perform useless, absurd, harmful actions, and be genuinely grieved or puzzled over our behaviour. We ask ourselves, "What made me do that?"

Our unconscious made us do that. Our behaviour was dominated and determined by one or several factors unknown to us and which, unless investigated systematically, may remain unknown, puzzling, detrimental, if not dangerous, and may at some future time be once more the cause of irrational behaviour.

Our unconscious "contains" two sorts of "thoughts": those which rise easily to the surface of our consciousness and those which remain at the bottom and can only be made to rise with more or less difficulty.

Our unconscious is like a pool into which dead leaves, dust, rain drops, and a thousand other things are falling day after day, some of them floating on the surface for a while, some sinking to the bottom and, all of them, after a while, merging themselves with the water or the ooze. Let us suppose that two dead dogs, one of them weighted down with a stone, have been thrown into that pool. They will poison its waters, and people wishing to use those waters will have to rake the ooze and remove the rotting carrion. The dog whose body was not fastened to any heavy object

will easily be brought to the surface and removed. The other will be more difficult to recover and if the stone is very heavy, may remain in the pool until ways and means are devised to dismember him or to cut the rope holding him down.

Another simile might be offered. Out of the persons assembled in a room, not one may be thinking of the multiplication table. Yet if some one points out three chairs worth six dollars apiece and asks the audience how much the three together are worth, the part of the multiplication table containing the answer will rise to the surface of everybody's consciousness, to sink back into the unconscious a second later.

Other thoughts would not rise so willingly into consciousness: those associated with some painful or humiliating memory or with the repression of some human craving. Only a special effort aided by many association tests will in certain cases cut the rope that holds those "dead dogs tied to their paving stone."

Such thoughts are called complexes and they are the most disturbing element in our lives, for, unknown to us, they exert a strong influence on all our mental operations and on our bodily activities.

It is not so much our consciousness as our unconsciousness which IS our personality. Our conscious thoughts are fleeting and changing, our unconscious is more permanent. If we take a list of some hundred words and ask a person to tell us what comes at once to his mind when he hears each word spoken, it will be noticed that the answers which come without any hesitancy would be the same several months afterward. Those answers, in fact, by their wording, present a striking picture of the personality, a picture which only changes when the personality undergoes distinct modifications.

Only the words referring to the person's complexes are likely to change, as if the unconscious was trying to conceal the place where the "dead dogs" have been buried. In reaction tests, in fact, the subject's failure to give the same

answer is taken to indicate a hidden complex. But even the varying answers given in such cases are closely related to one another.

When we remember how our unconscious has "grown" that is, through the accumulation of memories and repressions from the day of our birth, or even from our prenatal existence to the present day, we must realize that a large proportion of the elements which constitute it, is primitive, infantile, or childlike, unadapted or only partly adapted. Its influence on our behaviour is not likely, therefore, to facilitate our adaptation to the innumerable rules imposed by a more and more complex civilization.

Through all our life, our unconscious follows us like the shadow of an archaic self, prompting us to seek a line of lesser resistance, or to give up the struggle with the modern world, to indulge ourselves in many ways which are no longer acceptable socially; when childlike or infantile elements predominate in it, its influence may unfit us completely for life in modern communities, unless we are brought to a clear realization of the ghostly power masquerading as ourselves and which tries to pull us back.

When the man we were yesterday offers us suggestions as to conduct, we are probably safe in accepting them. When the boy we were at 15, endeavors to convince us that his way was the only way, the struggle for mastery between ourselves and the boy may usher in a neurosis. When the infant we were at one or two years of age, coaxes us to indulge ourselves as he did and we yield to his entreaties, we may regress temporarily or permanently to a level at which we shall be adjudged insane.

Academic psychologists have suggested a number of very interesting but meaningless words to designate the varying degrees of unconsciousness, such as foreconscious, preconscious, subconscious, etc. . . .

For scientific purposes the word unconscious is sufficient. Instead of distinguishing degrees of unconsciousness which may easily change, it is preferable to assign reasons for unconsciousness. The multiplication table in the above illus-

tration was unconscious because it was not needed, for reasons of economy. It became conscious when needed. Other factors, mentioned previously, remain unconscious because the thought of them is repressed or suppressed. Some are forgotten, because they are insignificant, some because the memory of them is weighted with unpleasant connotations, as one of the dead dogs was weighted with a paving stone.

It is the task of psychoanalysis to make us thoroughly familiar with the content of our unconscious, that we may, on every occasion, determine whether the voices talking to us from the past buried in us are the voices of civilization or the voices of regression.

Psychoanalysis forewarns us against any undue influence it may exert in the conduct of our lives, and helps those of us who may have listened to the wrong voice, to free themselves from their slavery.

Instead of saying, as academic psychologists would put it, that the psychoanalytic technique can make unconscious factors foreconscious and finally conscious, we should say that it can establish a relation of cause-effect between certain acts and certain unconscious factors.

This phase of the subconscious is one of the most important and extensive studies in psychology and has been dealt with at great length in Volume IV of the Fundamentals of Practical Psychology. We are endeavoring, in Applied Psychology and Scientific Living to give some of the fundamentals of the subconscious and its actions as applied to success, health, and happiness and can only direct the reader where and how he may follow the other angles of this great study of the mind.

CHAPTER VIII

THE PSYCHOLOGICAL LAW OF SUGGESTION

How the Subconscious Receives Suggestion — The Subconscious Does Not Question As To Right Or Wrong—The Part Suggestion Plays In Making Us What We Are—Suggestion Used In Self-development

The subconscious mind will hold only one thought at a time. It does not reason, deduct, or use its own judgment in working upon this one thought. The thought on which it works is given to it by the conscious mind. The process of passing this thought from the conscious into the subconscious is called suggestion. The conscious mind suggests to the subconscious mind what it shall work upon. This conscious mind, acting in such a capacity, has been given many terms. It has been called the "sentinel at the gate," for every thought which the conscious mind has, does not pass on to the subconscious.

The conscious mind acts as a sentinel, letting some thoughts reach the subconscious and preventing other thoughts from reaching the subjective mind. The subconscious mind has sometimes been called "the keeper of an estate."

The subconscious mind is reached by suggestion, which is an act or process whereby an idea is made to

reach, or penetrate, the subconscious so that it holds firmly to thoughts suggested.

The subconscious mind takes and, without reasoning, works out any thought which the sentinel at the door allows to pass through the little trap door. The thought may be given the subconscious mind by audible suggestion by some one talking to the person, either in the wake state or the sleep state, of the subject or sender, or both. It may be a suggestion of panic, fright, fear, or any emotional state. It may be a suggestion of an extraordinary condition or circumstance. Or the suggestion may reach the subconscious by surroundings or conditions; such as, a person becomes drowsy by coming into a dimly lighted room, where the furnishings conform to the light, and a reclining position may be taken.

In "Health and Self-mastery," we find the following statement:

> The relation of the unconscious mind to the conscious mind is that the former is the psychic reservoir which receives all the accumulations of experiences and impressions of the personality that pass through, often without notice, the conscious mind.

In his Edinburgh Lectures, Judge Troward says:

> As a consequence of this, it follows that the subjective mind is entirely under the control of the objective mind. With the utmost fidelity it reproduces and works out to its final consequences whatever the objective mind impresses upon it; and the facts of hypnotism show that ideas can be impressed on the subjective mind by the objective mind of another as well as by that of its own individuality. This

is a most important point, for it is on this amenability to suggestion by the thought of another that all the phenomena of healing, whether present or absent, of telepathy and the like, depend. Under the control of the practised hypnotist the very personality of the subject becomes changed for the time being; he believes himself to be whatever the operator tells him he is: He is a swimmer breasting the waves, a bird flying in the air, a soldier in the tumult of battle, an Indian stealthily tracking his victim: in short, for the time being, he identifies himself with any personality that is impressed upon him by the will of the operator, and acts the part with inimitable accuracy. But the experiments of hypotism go further than this, and show the existence in the subjective mind of powers far transcending any exercised by the objective mind through the medium of the physical senses; powers of thought reading, of thought transference, of clairvoyance, and the like, all of which are frequently mesmeric state; and we have thus experimental proof of the mesmeric state; and we have thus experimental proof of the existence in ourselves of transcendental faculties the full development and conscious control of which would place us in a perfectly new sphere of life.

But it should be noted that the control must be *our own*, and not that of any external intelligence whether in the flesh or out of it.

But perhaps the most important fact which hypnotic experiments have demonstrated is that the subjective mind is the builder of the body.* The subjective entity in the patient is able to diagnose the character of the disease from which he is suffering, and to point out suitable remedies, indicating a physiological knowledge exceeding that of the most highly trained physicians, and also a knowledge of the correspondences between diseased conditions of the bodily

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*For a complete study of the subconscious mind and of health fundamentals, see Practical Psychology and Sex Life, by David V. Bush.

organs and the material remedies which can afford relief. And from this it is but a step farther to those numerous instances in which it entirely dispenses with the use of material remedies, and itself works directly on the organism, so that complete restoration to health follows as the result of the suggestions of perfect soundness made by the operator to the patient while in the hypnotic state.

Now these are facts fully established by hundreds of experiments conducted by a variety of investigators in different parts of the world, and from them we may draw two inferences of the highest importance: one, that the subjective mind is in itself absolutely impersonal, and the other that it is the builder of the body, or in other words it is the creative power in the individual. That it is impersonal in itself is shown by its readiness to assume any personality the hypnotist chooses to impress upon it; and the unavoidable inference is that its realization of personality proceeds from its association with the particular objective mind of its own individuality. Whatever personality the objective mind impresses upon it, that personality it assumes and acts up to; and since it is the builder of the body, it will build up a body in correspondence with the personality thus impressed upon it. These two laws of the subjective mind form the foundation of the axiom that our body represents the aggregate of our beliefs. If our fixed belief is that the body is subject to all sorts of influences beyond our control, and that this, that, or the other symptom shows that such an uncontrollable influence is at work upon us, then this belief is impressed upon the subjective mind which by the law of its nature accepts it without question and proceeds to fashion bodily conditions in accordance with this belief.

Then, on the same principle, if we realize that the subjective mind is the builder of the body, and that the body is subject to no influences except those which reach it through the subjective mind, then what we have to do is to impress this upon the subjective mind and habitually think of it as

a fountain of perpetual Life*, which is continually renovating the body by building in strong and healthy material, in the most complete independence of any influences of any sort, save those of our own desire impressed upon our own subjective mind by our own thought. When once we fully grasp these considerations we shall see that it is just as easy to externalize healthy conditions of body as the contrary. Practically the process amounts to a belief in our own power of life; and since this belief, if it be thoroughly domiciled within us, will necessarily produce a correspondingly healthy body, we should spare no pains to convince ourselves that there are sound and reasonable grounds for holding it. To afford a solid basis for this conviction is the purpose of Mental Science.

I like to use my own terminology, namely, that the conscious mind acts as a little trap door which, when opened, lets a thought pass into the subconscious, and when this trap door—the conscious mind—is closed, the thought is in the subconscious mind to stay, guarded by the sentinel at the gate, until the trap door is opened by the sentinel and a new thought is given to the subconscious, whereupon the former thought is crowded out by the new.

Thus we see that, as Coue says, "The conscious can put the unconscious mind over the hurdles."

In "Psychology Made Practical," H. C. Sheppard explains how and why this operation takes place. Sheppard says:

Observations to some extent, but more especially deep, serious thoughts (over personal experiences, perhaps)—emo-

*For practical understandable and workable method in this particular, see Practical Psychology and Sex Life, by Dr. David V. Bush.

tions always—and convictions, sink through the floor of the waking, objective mind, into the basement—into the habitat of the ever acting, ever building subconscious mind—there to be treated as the premises—as exclusive truths—and as the only plans of work for the building of your body, your health, environment, success, and destiny. And not only is this true of the form in which the ideas "dropped through," but it applies equally to their ultimate conclusions. . . .

Now let us consider the position of the subconscious mind and, perhaps, we can gain a better understanding of why it does what it does. Being in the basement, of course, it cannot go touring around gaining impressions and therefrom formulating its own premises of action. It has not as yet the power of inductiveness. Yet let us remember that it is mind, and, therefore, never inactive. However, without a premise or order from somewhere, it could not act at all. It is a little difficult for us, as individuals in waking, objective consciousness, to conceive of another state or condition wherein the giving to oneself a promise, suggestion or command would be impossible. We can approximate an understanding of the situation, however, in fancying one from birth completely bereft of ability to get sensory impressions. Picture a man who from birth has not had the senses of feeling, or touch, sight, hearing, smelling, or taste. Suppose such a man, however, even if one must stretch the imagination, to be superhumanly capable—eager to work. He would obey any impulse, suggestion, or order that by a seeming miracle might be made to enter his brain. The analogy is crude and imperfect, but to some slight degree depicts the status of our subconscious mind. The "seeming miracle" is performed with each completed process of thought.

We can train our subconscious mind to accept suggestions offered by the sentinel—the conscious mind—at the gate. All suggestions reach the subconscious mind by way of the conscious mind, but every thought

which the conscious mind holds is not passed on as a suggestion to the subjective. For instance, if a person has fear deeply imbedded in the subconscious mind, the subconscious is so engrossed upon working overtime on this fear thought that it may not readily accept a suggestion from the conscious mind. In that instance, the conscious mind must be very thorough and positive in suggesting, to get the subconscious to accept the new suggestion.

If the subconscious mind is filled with fear and we want to replace this with confidence and courage, it means that the conscious mind may have repeatedly to suggest courage and confidence to the subconscious; but, if the person is consistent and persistent in repeating "confidence" and "courage," the subconscious will, in time, take up the new suggestion.

Sometimes, however, a person has not power enough behind the suggestion of the conscious mind to open the trap door and get the other suggestion into the subconscious. In that case the conscious minds of two or three other people, or six or eight other minds suggesting to the person, will add power to the suggestion, so that the trap door opens and the subconscious mind accepts the new thought. This is called heterosuggestion.

The subjective mind will accept and work upon one thought at a time only, but it will not take an immoral suggestion.*

*See quotation from Dr. C. F. Winbigler, on succeeding pages, in which he describes experiments by Dr. James R. Cocke.

One of the characteristics of the subjective mind is self-preservation. We have found, by experimenting with persons under hypnosis, that they will not reveal secrets that are detrimental to them. No experimenter has ever been able to induce his subject to reveal the inner work of Masonry; nor could he ever make, by any artifice, a Hibernian give up his secrets.

The subconscious mind is extremely credulous—it lacks all sense of the true and rational as is again evidenced in hypnotic conditions.

"But," says H. E. Hunt, "ordinarily speaking, the subconscious mind is unable to differentiate between the false and the true, but is compelled to absorb both alike."

Says Dr. Winbigler:

The subconscious mind governs the vital functions and organs of the body automatically, controls nutrition, receives impressions from the conscious mind, reasons only deductively and manifests its power through emotion, desire and impulse.

It is generally agreed that the subjective, or subconscious mind reasons only deductively. Judge Troward says:

The subjective mind is only able to reason deductively and not inductively, while the objective mind can do both.

And Dr. Boyd enlarges on this point thus:

. . . The conscious has to do with that realm of sensation and thought of which we take cognizance. The subconscious has to do with those sensations, thoughts, and activities of which we are unconscious. The conscious side of the mind is the master of the house of the Lord, usually called the

body. It is the architect of life and destiny. It creates the ideals for body, mind, and character. It is equipped with every method of reasoning so that it may determine what is good or bad, right or wrong, in a world where these are so entangled as to set the wisest by the ears. It can reason by induction, i. e., it can take a large number of separate facts and draw from them a general principle or law. It can reason by deduction, i. e., it can take a given fact and draw from it every logical sequence. It can reason by comparison, i. e., it can take a proposed fact and compare it with a known fact and determine its probable truth or value. It can reason by analysis, i e., it can separate a proposition into its elements and determine their relative value. It can reason by synthesis, i. e., it can take a large number of related facts and bind them into a consistent whole. It is therefore peculiarly fitted for such a world as that in which we live, but it would have no place in a world where only truth and right existed. . . . Being unable to hold two contrasting ideas for the purpose of comparison, it cannot therefore tell whether a thing is good or bad, true or false. Its deductions from any suggested fact are perfectly logical but if there is a false premise involved, it has no means of detecting the fallacy. It is essentially the builder of the body. It cannot originate anything. It can only carry out hereditary tendencies, traditional ideas or things suggested by the conscious mind. It is as tenacious in holding to a good idea or habit as it is in holding a bad one. It will work out any idea held over it by the conscious mind. If that idea is repeated often enough it will work it out automatically, without any conscious thought taking place. It is the seat and creature of habit.

Winbigler expresses his idea on this as follows:

All the mind the child has at first is subconscious, with the senses and brain ready to receive impressions and thus afford the basis for the development of the conscious mind. This is one great reason why special emphasis should be put

on child study. The child nature manifests disposition, love, emotional life, memory, sense of justice, awakening consciousness, personality, moral sense, the intentional use of special senses and habits largely in this order of development.

If all these characteristics are cared for and developed, the child will grow into a splendid being. Education is the process by which these things are regularly and gradually developed with the growth of the child. There are thousands of children whose education has been immoral. Is it any wonder that they are handicapped in life? The one supreme question with us is as to the method of changing such lives so that they shall become moral. There are several methods of effecting this change:

1. Preaching to them the gospel which has in it the strongest inducements to help one to lead a moral and spiritual life.

2. Reading attentively good books in which are presented noble characters who have been made so by choosing the highest motives and acting out the best that was in them.

3. Personal experiences from a good man.

4. Thoughts that are pure, elevating, and transforming to the receptive mind of the young person, as in sleep or when hypnotized.

5. Any method by which the subconscious mind may be reached by good suggestions, especially by such as will be naturally received and acted on.

The education of the subconscious mind is going on all the time, and suggestions are being received more or less effectively and continuously, so that we frequently find children who have been very bad, changing into thoughtful and good persons. The converse is also seen. That mind had caught up and acted on impressions, so that we have either good or bad results, conditioned on the teachings received. . . . What we want to make plain is that suggestion controlling the subconscious mind is the power by which morals may be corrected and changed. Take the case of the Rubin

boy, taken in hand by Dr. Quackenbos. The boy was cruel, a sexual pervert, and nearly insane, but by the utilization of suggestion he was entirely changed.*

Moral and educational training becomes an essential and vital part of one's individuality. If the subject in an hypnotic condition, is told to do a criminal act, or if an unvirtuous suggestion is made to him, he will suddenly awaken or by shock become rebellious or extremely nervous. If the person in a natural condition would do wrong or commit criminal acts, he would do so when hypnotized, but that is no argument against hypnotism. By virtue of a moral life and educational training, the hypnotist cannot absolutely control the subject's will.

Instinctive or intuitional protection is one of the first, strongest, and most remarkable characteristics of man's nature. These instincts are especially strong in women. They are in many respects the basis of self-preservation, self-defense, and reproduction. Women seem to scent danger and things that are palpably and criminally wrong, and they intuitively raise a protest that cannot be broken down by outside suggestion.

Autosuggestion of surrounding circumstances has also inherent protection for the subject. The experiments to be performed, their object, and the character of the person experimenting, all have a favorable or adverse influence on the subject, thus helping to put him on his guard.

We can easily see how futile many of the laboratory tests have been in reaching any satisfactory conclusions of value, in settling the question whether a hypnotized person can be employed or will participate in committing crime.

If the subject is among friends, he will not act violently against his or their highest interests. If he is among strangers, his subconscious mind would urge caution. Dr. James

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*For the way to protect children from immorality, sexual and otherwise, during adolescence and later in life, see Practical Psychology and Sex Life, under Subconscious Mind, by David V. Bush.

R. Cocke, in his book, "Hypnotism; How It is Done; Its Uses and Dangers," has given an account of some experiments which confirm our conclusion. He had the courage to make a practical experiment in this line. Standing before a deeply hypnotized subject, he placed a piece of cardboard in her hands, telling her that it was a dagger and commanded her to stab him. The command was immediately obeyed. He then handed her an open pocket-knife and commanded her to stab him. She raised her hand as if to obey the command, but hesitated and immediately had an hysterical attack, which ended the experiment. The doctor says: "I have tried similar experiments upon thirty or forty people with similar results."*

In his "Handbook of Life," Dr. Terry Walter says:

We become like the things to which we give attention, like the things we think about, like the pattern which we hold in our mind. Can you check up and be sure that the mind's attention was fixed upon wholesome, courageous, healthful, abundant, and pleasant thoughts? Unconsciously you are making your life just what it is.

Any thought which gets into the subconscious mind—when the little trap door is open—sets the subconscious mind at work. If these are destructive thoughts or constructive thoughts, the conscious mind may forget that it has acted as a sentinel at the gate to let in to the subconscious these thoughts, but the subconscious does not forget.**

How important—how necessary—how paramount that we guard our thinking! Nearly every person has experienced a day when things go wrong, and we sometimes say we got out

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*It has been argued that hypnotism will increase crime, control people against their will, and weaken the subject's volition. These objections are answered in Fundamentals of Practical Psychology, vols. VI and VII.

**For knowledge of how to protect your children, and for a deeper understanding of the subconscious and how it can be put to work to accomplish anything desired, see Practical Psychology and Sex Life, by Dr. Bush.

of the wrong side of the bed in the morning. How psychologically true this is! Hunter says, "Be pleasant every morning until ten o'clock, and the rest of the day will take care of itself." The rest of the day runs true to form to the pattern of the pleasant thoughts entertained in the morning. On the other hand, if we get out of bed with a grouch, ill-humored, upset and worried, all the rest of the day is tinctured by the thoughts of the previous hours. The conscious mind may have dismissed the grouch, but it still lingers in the subconscious.

May I reiterate, just so any thought which becomes fixed in the subconscious, any thought which the conscious mind gives an extra amount of attention, becomes fixed in the subconscious and our lives are, therefore, affected accordingly.

We become like that on which we fix our attention, whether it is grouchiness or cheerfulness; whether it is abundance or lack; whether it is happiness or despondency; whether it is sickness or health.

You can be what you will, but you will be what you think. Your mind is you. Mind is the master power that rules.

An especially elucidating description of the subconscious is given by C. Franklin Leavitt, M. D., in "The Laws of Self-development:"

This unconscious, subconscious, or superconscious—it being variously designated—is probably the vast universal Mind, the primal Substance, the Stuff, the essence of all known things, of which we and all intelligent things are but dippings or digitations. This means that man shades off from his conscious personality into the infinite All. I mean that man is a differentiated part of the great Mind, just as my hand, my fingers, my nails, my blood vessels, my nerves and even my tiny physical cells are a part of me. And just as my several parts have their own characteristics, functions, rights, privileges, and authorities within the scope of their peculiar ac-

tion, so man—you and I—have autocratic authority within our particular domain. As parts of a whole, we have a right to draw on the resources of the whole for everything needed to make us comfortable and useful.

"The world," says Emerson, "proceeds from the same spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the unconscious. It differs from the body in one respect; it is not, like that, subject to the human will."

In the opinion of Judge Troward, all of man's creative power resides in the subconscious. He says:

Hence, both from experiment and from *a priori* reasoning, we may say that wherever we find creative power at work, there we are in the presence of subjective mind, whether it be working on the grand scale of the cosmos, or on the miniature scale of the individual. We may, therefore, lay it down as a principle that the universal all-permeating intelligence, which has been considered in the second and third sections, is purely subjective mind, and therefore follows the law of subjective mind, namely, that it is amenable to any suggestion, and will carry out any suggestion that is impressed upon it to its most rigorously logical consequences. . . .

For the present it will be sufficient to realize that the subjective mind in ourselves is the same subjective mind which is at work throughout the universe, giving rise to the infinitude of natural forms with which we are surrounded, and in like manner giving rise to *ourselves* also. It may be called the supporter of our individuality; and we may loosely speak of our individual subjective mind as our personal share in the universal Mind. This, of course, does not imply the splitting up of the universal Mind into fractions, and it is to avoid this error that I have discussed the essential unity of spirit in the third section, but in order to avoid too highly abstract concep-

tions in the present stage of the student's progress, we may conveniently employ the idea of a personal share in the universal subjective mind."

So we see that man is really a part of the universal Mind—God, the creative Principle. Here man is the God power—man is God.

In connection with this phase of the subconscious, the following paragraphs from "The Mental Highway," by Dr. Thomas Parker Boyd, are worthy of the deepest study:

Nothing is clearer to the psychologist than the proposition that there is a universal Intelligence out of which all individual intelligences have sprung. All minds are individual points of the one mind. So that whenever we think, this universal Mind is thinking in us and through us. That we may clearly understand this fact, let us study some of the terms to indicate man.

Man is spoken of as a spirit, soul, mind, and other terms. A careful analysis of these will prevent confusion.

Spirit is the original life principle in the first living cell, out of which have evolved all the countless individual expressions of life. It is the basic principle in the first cell out of which any individual being is developed. It is the fundamental entity of consciousness, whether it be a unicelled creature, or the perfectly co-ordinated group of cells called the human body. It came out of the universal Life and Mind. It brought with it into this incarnation the qualities and characteristics of its source. It is the basis of consciousness upon which all variant forms of consciousness are constructed. It corresponds to the term superconsciousness in psychology.

The law of cell growth makes every cell to be partaker of the nature of its parent cell. When the life of a cell is extended to its child it carries with it all the qualities of its parent. As the life principle is thus carried forward through countless experiences of cell life, it begins to be clothed with

experiences, impressions, and memories of its successive incarnations, until it is surrounded by a "mist of matter." It begins to act otherwise than as pure Spirit or superconsciousness. Its activities are influenced by its material surroundings and experiences, so that there arises a new form of consciousness, called soul or subconsciousness.

Soul is, therefore, the original spirit, plus the accretions and attritions of all past incarnations which endow it with instinct, intuition, desires, impulses, and various forms of activity unknown to its basic principle. As these accumulated, there arose the necessity for classification of experiences, the power to adjust material conditions, and there came into expression a new instrument of mental activity, called the cerebrum, with a new functional activity, called mind, or objective consciousness.

Mind is, therefore, the soul plus the developed power to act consciously in the classification of experiences, to analyze and to compare experiences and to form judgments and to act upon them intelligently. It has the power to scrutinize the reports of subconscious activity; to pass upon all the stored up memories of subconsciousness; to form judgments based upon its own memories and experiences, as well as to handle all the reports arriving every moment through the medium of the five senses. The result of these activities is called personality.

It is, therefore, obvious that spirit, soul and mind are all a part and parcel of the universal Principle of Intelligence of life—mind but different degrees.

Mind functions as conscious, subconscious, and superconscious. Each of these is adapted to the particular realm in which it acts. The activities often overlap, but the elements of either may be at once detected because the characteristic action of each is definite. Any idea bearing the stamp of analysis, comparison, induction, synthesis, or conscious deduction, can be set down as conscious in its origin, while any bearing the stamp of deduction from the known experiences of human life, can be set down as subconscious, while the

presence of spontaneous ideas bearing the stamp of absolute truth, yet having none of these marks, may be set down as superconscious. It has come into consciousness from the universal Mind.

Conscious mind reasons in five ways, namely: comparison, analysis, synthesis, induction, and deduction.

Subconscious reasons by one way alone, that of deduction.

Superconscious does not reason at all; it knows and announces the truth in its absolute form; hence no reasoning is necessary.

Comparison is the simplest form of reasoning. It consists in taking a known fact and contrasting with it a proposed one, and by comparison of points of likeness, determines its truth or falsity.

Analysis takes the proposition to pieces and applies the method of comparison to each factor, and determines the truth of the whole.

Synthesis gathers a number of known and accepted truths into a harmonious working whole.

Induction takes a large number of similar facts and leads them into a common working principle.

Deduction takes a principle and draws out from it every logical sequence.

Conscious mind uses all of these methods. It is thereby enabled to find its way through the maze of experiences which are present in consciousness. It is able to pass upon the ideas and impulses which rise up from the abysmal depths of the subconscious storehouse. It gives man certainty and direction amid the conflicting reports of the objective world. By it he is enabled to pass upon his own thoughts and experiences and those of others. It enables him to adapt the truth that comes to him from the realm of superconscious, and to apply it wisely to the conditions of his life. It is a function of consciousness for this life and of this life. It could have no place in a monistic world where there is only truth. But it alone enables man to meet the countless problems in a world of dual expression.

The subconscious activity is purely deductive. It cannot reason in any other way. It has no power to compare two ideas. It, therefore, cannot determine the truth or falsity of any proposition presented to it, but accepts the idea offered and proceeds to work it out. It is not concerned with the question of the right or wrong of any idea. It does not question why. It takes and moves into formal expression any idea offered it.

It is the builder of the body. It maintains all the processes of metabolism whereby the body is renewed. And it carries these processes forward according to the ideals furnished it by the conscious mind. It does not originate anything. Its creations, such as are seen in dreams, are made up of ideas and combinations of ideas received through the channels of conscious activity. Its dreams may be perfectly logical or ridiculous, yet it sets them forth in such a way that when they are taking place, they seem to be perfectly natural. It is only when the dream images begin to rise above the plane of conscious action that we are struck with the bizarre elements in them or the dream as a whole.

The subconscious is pre-eminently the creature of suggestion. No idea held in conscious mind fails of receiving attention and record. Everything we think of, read, or hear, or in any way consciously experience, is at once accepted by the subconscious, and is entered as a factor in its processes. The strength of the impression measures the power of influence on the subconscious. An idea may be so strongly held in conscious action, that its effects in subconscious will be indelibly fixed. Or the milder idea may be repeated often enough to produce the same ineradicable impression. Because of its one way of reasoning, it is the side of consciousness given up to habit. Having started to do a thing in a certain way, only profound impression of an opposite idea can change its action. This element combined with the fact that the memory of the subconscious is perfect, explains its marvelous tenacity in reproducing things in body, mind, and disposition for which we no longer have any need. This is seen in the

more than forty vestigial remains of an animal ancestry in the body, of more than thirty animal impulses as seen in the emotions and dispositions, and in its reproduction of hereditary marks of all sorts in body, mind, and character.

It is the builder of the body, and the maintainer of its conditions. It keeps the whole body conformed to a general family and racial type. It takes care of all the functional activities of the body. It feeds and renews the seventeen thousand trillion cells of the body. It carries on chemical process in the body that would baffle the most expert chemist, and it does these things in accord with what it has learned in the past, or what is taught it in the present. Once given an idea of doing anything, it never deviates from it unless a new idea replaces the old one.

Its relation, therefore, to the conscious mind is that of the builder to the architect. It cannot originate, but it can carry out perfectly. Conscious mind must devise the plan upon which subconscious will proceed to give it external form. The general idea of health and vigor of body will inevitably result in such conditions.

Constant dwelling upon happiness or prosperity or any other desired condition will furnish the subconscious builder with the plan by which such conditions will be brought about. Needless to say, that every negative idea held will work on the same principle and will be reproduced in the body and conditions. For this reason one must not give place to a negative thought, or a negative word, for it will at once be accepted by the builder and worked out in the outer. The power of mimicry is an endowment of the subconscious, and it is universal in all forms of life. It appears in all the lower types of life, in animals and in man. One sees it everywhere in nature, where the small insects, animals, and birds take on the form and color of their surroundings. It appears in the larger animal forms, such as the polar bear, whose color conforms to his surroundings. It reaches its greatest activity in man where it is operated both unconsciously and by intention. We become like those with whom we associate, imi-

tating their appearance, form, color, actions, tones of voice, and even taking on physical characteristics.

Upon this endowment the power of good example and right associations rest. It imitates bad examples as faithfully as it does good. It stimulates the forms and expressions of sickness as fully as it reproduces those of health. It clothes the body with the images of power and energy or with weakness and failure, with equal facility. It builds after the images of love and confidence or fear and doubt, without power to change either. Holding the thought, "I am a weak worm of the dust," will create the impulse to crawl; while to hold the thought "I am the son of the Highest," will make a man rise to the mastery of all material and other conditions.

The subconscious accepts the strongest idea. If it be a negative, it will work out its negative results. If positive, it will produce positive effects. The affirmation "I won't have a headache today," will almost surely result in a headache, for headache is the strongest idea in the sentence. One should never affirm a negative, and the denial of a negative is best avoided. Affirm the positive. If one uses the denial of a negative, it should be followed at once by the most positive, constructive statement.

This is an outline of the mechanism of thinking. Study it until you understand it, and then begin to use it faithfully, and you can produce any condition you desire. If you want health, and will keep clear of all thoughts of sickness, filling the subconscious with the images of virile, abounding health, it will be yours. If you want happiness, and will fill your mind with the images of happiness, it will come into realization. If you want prosperity, and will hold the idea of what you want steadily before the subconscious, it will set in motion the dynamic forces that produce abundance. You can do anything you want to do, be anything you want to be, if you will use this little key to personal power as indicated in this chapter.

Superconscious mind is that phase of the mind which is divine. It does not reason at all: It knows, and announces

that which it knows. Others may say "This is the truth," but it says, "I am the Truth." It sees truth, life, and being as they are, and announces them. It sees the absolute in which there is no error. It sees the absolute in which there is no duality of expression. It furnishes the ideal for thought and action, and upon these the other sides of the mind may act and determine whether they will follow or modify them to suit material conditions. It is here that the high visioning power of the seers of all ages is found. It announces in the terms of mysticism: "Matter is not, sickness is not, poverty is not, sin is not, death is not. There is only life and Truth."

It is the function of objective consciousness to pass upon these statements, to classify and to adapt them to the conditions of material life, and then to give the subconscious builder his plans for embodying them in life and character.

If you should question that the subconscious mind will not accept any immoral suggestion, you may have your faith strengthened by recalling that a hypnotic subject will likewise not respond to immoral suggestions by the hypnotist. We had a man in our city who had a grudge against some person and this man's grudge developed into hatred and murderous intention. He, however, did not have enough nerve to commit the deed himself, so he hypnotized another man and commanded him, while under hypnosis, to commit the murderous act. The subject refused to perform the deed. Now, you may tell a hypnotic subject, while under the influence, to do almost anything, and if you tell him that tomorrow, at 4 o'clock, he is going to straddle the back fence, tomorrow at 4 o'clock he will try to straddle the fence (but he does not know why). The hypnotic subject, while under the influence of hypnosis, will do

almost anything; but he will not perform an immoral act. Neither will the subconscious mind accept an immoral suggestion.

Dr. Walter makes clear the activities of the subconscious in the following:

When asleep, the conscious mind is dethroned and we plunge into the great unknown of subconscious activity; the conscious physical manifestations of life are in abeyance and the subconscious, the creative mind, that spark of the universal Consciousness which lives within our body, reigns supreme, and its first duty is to replenish energy and to repair and restore the body to normal in accordance with the pattern plan of normality as is manifested by natural law.

The subconscious functions perfectly when left alone, but our conscious impressions modify its results, and the subconscious which functions during sleep is the same subconscious whose content we have modified during our waking hours, so though we all rest alike in sleep, sinner and saint, the quality of our sleep and the joyousness of our dream life are determined by the quality of thoughts and impressions which the subconscious previously received and registered.

Thus it is when we understand more fully the laws of the soul mind, we can plant suggestions before leaving the conscious state which our higher consciousness will work out for us while we rest.*

The subconscious mind, when properly trained, is the wonder of the ages. It will do anything for man that man wants done. It will lead you to your vocation; it will help you raise money; it will bring you friends; it will keep love; in fact, there is nothing in the annals

*See Chapters on Sex Life, in Practical Psychology and Sex Life, by Dr. Bush.

of man's activity which the subconscious mind cannot do if properly trained.

If the understanding of the functions of the subconscious mind is new to you, a careful, consistent study and application of the principles will open wonderful avenues of help and strength for you. Some people would as soon jump into quicksand as try to apply a new truth; but the one who applies the truth knows, by actual experience, what the truth will do. Do not think that we are talking in hieroglyphics. This is scientifically true, and if there is any crumb of truth anywhere let us seek it and find it. The subconscious mind will work wonders for you if you will give it a chance.

CHAPTER IX

THE PSYCHOLOGICAL LAW OF SUGGESTION—Continued

How the Subconscious May Receive Wrong Suggestions and Work Harm—Changing Wrong Suggestions By Replacing With Good—Insanity: Cause and Cure by Suggestion—Defectives —Lasting Effects of Suggestions Received in Early Childhood

The conscious mind ought to be on the job as "sentinel at the gate" every minute of our waking hours; but sometimes this is not done. The little trap door sometimes opens when the sentinel is off guard and, while the subconscious is unguarded, most dangerous thoughts may be suggested to the subjective mind. During the height of anger or the excitement of panic, or at any time of unrestrained passions or impulses, the conditions are most dangerous. The subconscious mind then is open to the suggestion of all sorts of negative forces derived from the surrounding individuals or circumstances. This is the time when suggestions of fear, hatred, greed, self-depression, timidity, jealousy, etc., may be received and the trap door may close upon them.

You see, the subconscious mind does not reason or deduct. It merely takes the stronger suggestion. While the sentinel—the conscious mind—is off guard, the sug-

gestion reaches the subconscious, the trap door closes, and no end of mental disturbances, depressions and sicknesses follow.

The unfriendly suggestion in the subconscious mind may be caused by envy, jealousy, hatred, or any of the negative or highly emotional states. It may be caused by misfortune, failure, sorrow, reverses, grief, or disappointments. It may be caused by some suppressed idea, thought, emotion, ambition. This suppression may relate to a love affair; it may be the result of a horrible dream which, by sinking into the subconscious mind becomes a part of the subconscious activity. It may be mental or physical; or it may spring from some psychic impression. People who are very sensitive or who have psychic faculties, very often register unfriendly images sufficient to cause sickness by poisonous chemicalization.

When any of these events have occurred, the sentinel at the gate has been off guard; the little trap door has unconsciously been opened and the wrong impression has sunk into the subconscious. Then the trap door has closed and the unwholesome suggestion has created secretions poisonous to the blood, the tissues, and the cells of the body.

Every negative thought has its poisonous effects. This is discussed in the chapters which take up the "Chemistry of Emotion,"* and we shall therefore not dwell upon it here. Suffice it to say in passing that any negative thought which reaches the subconscious mind and which becomes an obsession there, produces a

*See chapter on "Chemistry of Emotion."

poisonous chemicalization which, in turn, will produce almost any kind of sickness, when the vitality is lowered and the body weakened.

The subconscious mind is the life, the architect, and the builder of every electron, atom, molecule, cell, and organ in the body. In fact the subconscious mind is in every electron, atom, molecule, cell, and organ, and can reawake the entire body, or any part of it at command—suggestion. If the subconscious mind pictures an unfriendly suggestion, it not only weaves destructive threads into the warp and woof of the physical body, but also generates various chemical poisons according to the thoughts held and pictured.

To give a counter-suggestion to the subconscious mind by way of the conscious, you must attract the attention of the sentinel and open the little trap door and thus let in positive and constructive thoughts; these will crowd out the destructive thought, will change the chemicalization to health, and health will ensue.

Or if a person be timid, fearful, self-conscious, nervous, or jealous; or if the person lack will power, concentration, stamina, poise, knowledge, faith, memory, mental strength, or mastery of self; or if the person be unhappy, have bad habits, lack abundance and need a position, any or all of these may be demonstrated to the patient's full satisfaction, enjoyment, and happiness by also taking suggestions counter to the thing they lack or want to overcome, thus opening the little trap door, making such counter-suggestion to crowd out the old thought, and to usher in the new.

This illustration will emphasize our point: One of my patients, who had been given up by world celebrated surgeons, came home with no hope from the medical profession. It was heart failure and the doctors said there was no chance for her life. In asking, as is usually my method, what sorrow, grief, disappointment, reverses or excitement had come into her life about the time this sickness began, I found that she had been extremely frightened while in a dentist's chair (it wasn't the dentist's fault, I suppose, it was the condition of the patient's nerves and her mind). While in the chair she was so frightened that the dentist was unable to finish the extracting, so that she had to come back the next day.

My prognosis was correct. While this patient was in the dental chair, filled with fear, the sentinel, the conscious mind, opened the little trap door and fright lodged in the subconscious. This fear—fright—in the subconscious mind had a depressing effect upon the system which became localized in the heart. Heart failure ensued. Now, back of every sickness or illness is some mental disturbance—some kink in the mind. When I went to see this patient, the family was hardly able to assist her into a chair. She had been given up and was dying from heart failure. I called about 1:30 p. m. and that evening this woman cooked the supper.

Not only did this woman get her supper that evening, but she was permanently cured, by being given a stronger counter-suggestion. The counter-suggestion opened the little trap door, crowded out the fear—fright—thought, and normality followed.

Every sickness, every mental disturbance and every depression in life can be overcome by the proper suggestion to the subconscious mind. If such negative thoughts have entered the subconscious, furnishing the gunpowder which may be liable to blow up all your happiness, peace and poise, a counter-suggestion will prevent the powder from being touched off and there will be no blow-up.

Just as Beethoven put a girdle of harmony around the world, just so the subconscious mind will put a wall of protection around man, for every need.

Bennett was a crazy colored man in a hospital for the insane. When he was calm you could not detect that there was anything wrong with Bennett, but when he became enraged he would take the ordinary iron bedsteads used in such institutions and, without any implements but his bare hands, bend these bedsteads out of shape. This power lay in the subconscious mind.

Every person has an equal amount of power for constructive right thinking and living in the subconscious mind, which, if properly put to work, would become the miracle-worker for each individual.

The dead embers of one's ambition often begin again to flicker in the subconscious mind. Psychology teaches us how to fan this spark into being, into life and crystallization.

Hartmann says:

The unconscious does not fall ill, the unconscious does not grow weary, but all conscious mental activity becomes

fatigued. This is partly why involuntary muscles driven unconsciously do not get fatigued as the voluntary muscles soon do.

All marriages should be made in the subconscious mind. All permanently happy unions have their subconscious basis. "There is something in every loved man or woman which cannot be grasped by reason or expressed in words." We express this by saying a person is "genial," because he partakes of the other's genius or spirit. Without this affinity in the subconscious realm, even brilliancy or intellectual beauty may fail to satisfy. It is this which lifts true love above the visual and sensual and gives it a profound moral significance, for the subconscious is purer than the conscious and if any part of our being be permanent, we believe this to be the subjective mind.

The subconscious furnishes the mental power and the spiritual motor for the structures of great men.

Dr. Thomas Parker Boyd sheds a great deal of light on the creative forces of the subconscious in the following:

It is the mind of God. It was originally part of the undivided mind of the universe; that is, before there were any individual expressions of mind or being. When, in the creative process, life, or mind took individual form of expression, it brought into this limited form all the qualities of the Absolute. And as it passed up by an evolutionary process until life reached the human form divine, it had been clothed with all the memories and impressions and experiences of all of our ancestors, from the first unicelled creature. These constitute the "mist of matter" through which mind functions as subconscious, and is referred to in Genesis where it is said

that "there went up a mist over the whole earth." Mind functioning through this mist does not see clearly, but sees "through a glass darkly," as St. Paul says. The basic principle of mind, as manifested in the subconscious, is divine. It is the mind of God.

Baudouin says:

Psychology enables us to enter the subconscious, to open ways for us into the hidden recesses of our being. It thereby greatly enlarges our knowledge of ourselves, disclosing the causes of what we have hitherto known only as effects. Since knowledge is power, they increase our command of life. At the same time they meet the wishes of William James, who regretted the way in which we live only on the surface of things. Henceforward we can penetrate into the depths, and we are entitled to expect great results from these new possibilities.

Hence the importance of understanding first, the subconscious mind, and second, the law of suggestion—autosuggestion.

Again Baudouin says:

Suggestion, therefore, is nothing more than autosuggestion. It is an active process which goes on in the interior of the individual, and whose starting point is an idea.

It is obvious to the reader how important it is what ideas we entertain in our conscious mind. We become like that which we think. This has been scientifically demonstrated and is being applied in the lives of hundreds of thousands of people, wherever civilization reigns.

Just as like attracts like, and like produces like, so our conscious thinking impresses itself upon the sub-

conscious mind, and it in turn produces in the external where the likeness, or replica, of the ideas is held in the subconscious mind.

For instance, before the contractor builds a house, he has the architect plan the building and make blue prints of the plan. We are our own architects. Our thoughts are the blue prints, and whatever ideas we hold in our conscious which are passed on to the subconscious (See chapter on Suggestion) become the blue print within, which, in time, is manifested or materialized without.

Hence, if we think poverty, we have poverty.

In this connection, Dr. Terry Walter writes:

The impressions that enter the subconscious form indelible pictures, which are never forgotten, and whose power can change the body, mind, manner, and morals; can, in fact, revolutionize a personality.

All during our waking hours the conscious mind, through the five senses; acts a constant feeder to the subconscious; the senses are the temporal source of supply for the content of the soul mind; therefore it is most important that we know and realize definitely and explicitly that every time we think a thought or feel an emotion, we are adding to the content of this powerful mind, good or bad, as the case may be. Life will be richer or poorer for the thoughts and deeds of today.

"To be ambitious for wealth," says Baudouin, "and yet always expecting to be poor; to be always doubting your ability to get what you long for, is like trying to reach east by traveling west. There is no philosophy which will help a man to succeed when he is always doubting his ability to do so, and thus attracting failure.

"You will go in the direction in which you face. . . .

"There is a saying that every time the sheep bleats, it loses a mouthful of hay. Every time you allow yourself to complain of your lot, to say, 'I am poor; I can never do what others do; I shall never be rich; I have not the ability that others have; I am a failure; luck is against me,' you are laying up so much trouble for yourself. . . .

"No matter how hard you may work for success, if your thought is saturated with the fear of failure, it will kill your efforts, neutralize your endeavors, and make success impossible."

In "New Thought Healing Made Plain," Kate Atkinson Boehme gives advice which, if consistently and persistently followed, will change any life from failure to success; from sickness to health; from poverty to prosperity:

Try the effect upon the subconscious mind of vigorous, positive, living words. When you are weak, affirm that you are strong. Remember the hypnotized subject, who, through suggestion, acquired such tremendous power, though his muscles were flabby and his body puny. The only difference between hypnotic suggestion and autosuggestion is that in the former the conscious mind of the subject is made quiescent, and is thus unable to foist its doubts on the subconscious mind, so that the latter, not being handicapped by doubt, can accept the suggestion and act upon it without hindrance. In autosuggestion you will have doubt to contend with, so it will take longer to get results, but if you persist, you will finally cast out doubt and thus obtain a clear channel for infinite Power to flow through you from centre to circumference.

Even though you are overwhelmed by poverty, sickness, and sorrow, affirm the opposite. Say with all the earnestness you can muster: I am rich; I am well; I am happy. Say it again and again, day after day, though all things conspire to give the lie to your words. If you do this faithfully, you will at last enable the subconscious mind to make your words come true.

If you throw bicarbonate of soda into an acid, you correct its acidity. By a law certain and unvarying you can sweeten by affirmation the sourest states of body and environment.

Dr. Winbigler uses analogy, to make clear how the subconscious uses suggestion:

The relation of suggestion to the subconscious mind may be rudely stated as that of key and lock. The power by which this mind will open and reveal its treasures is suggestion.

The most remarkable manifestations of knowledge and power occur when the conscious mind is held in check. Suggestion is the key that unlocks the doors into the real individual life and lets us get a glimpse into the wealth, power, and possibilities of the subconscious mind. . . .

The supreme power that is the key of this mind, as well as a potent factor in bringing forth its hidden treasures and inspiring it to do what is best and noblest, is suggestion.

In "The Unconscious Mind," Dr. Alfred T. Schofield shows the effect of suggestion, to wit:

Soldiers in victory remain practically insensible to cold. Hunger and thirst are modified by the condition of the mind. Thirst is often removed by attention being diverted. On the other hand, it is very common among soldiers at the beginning of a battle. Soldiers in battle seldom feel any pain in the wounds until the battle is over. Carpenter says, and the writer can bear most emphatic testimony to the same fact, that he has often found in speaking, when suffering from

severe rheumatic pain, that it has entirely ceased to be perceived until he sat down, when it returned in full force.

Pains, it is well known, go when the doctor comes, and toothache ceases in the dentist's room.

Dr. Carpenter discusses the question in such instances as to whether the pain has been consciously felt though not remembered. He rightly considers this as a mere assumption; for, although the changes may occur in the sensorium, they cannot be said to be felt without consciousness.

During the O'Connell agitation in Ireland, Lord Anglesey, who had suffered for years continuously from tic-douloureux, was quite free from pain.*

It may be well in passing to point out the fact that sensations of various kinds—suggestions—may be produced by memory. For instance, giddiness on knowing we are approaching a great height or dangerous path, is often felt—the result of unconscious memory of similar positions. This is never felt by animals.

Dr. Schofield tells of Miss Frances Power Cobbe who sat in a room to write where she had sat and studied eight years before. She felt her feet moving restlessly under the table, and then remembered eight years before, she always had a footstool. It was this the feet were seeking.**

Hack Tuke tells us that "when young, he always had to cross a rough arm of the sea in a small steamboat, when he was invariably sick. On the boat was an old

*Greville, Journal of the Reigns of George IV and William IV, vol. II, p. 109.

**F. P. Cobbe, Darwinism, p. 326.

blind fiddler. The result was that, for years after, he never could hear the violin without experiencing nausea."

In 1882, Braine, of Charing Cross hospital, as recorded by Tuke, effected complete anæsthesia with a clean inhaler and no smell of chloroform, and two sebaceous scalp tumors were removed. On removing the inhaler between the two, the patient (a girl) began to get conscious, but went off again on reapplying it, and declared she felt nothing all through. Ten years after, he gave air only in an inhaler and ten teeth were extracted without any pain being felt.

The foregoing is cited by Dr. Schofield, and he says further:

The smell of ether, three inches from the nose, has produced anæsthesia and heavy breathing.

Gratiolet tells us of a law student who, being present for the first time at an operation on the ear, felt at the same time such a sharp pain in his own ear that he involuntarily put his hand to it and cried out . . .

There seems no reasonable grounds for doubting that, in certain chosen subjects, congestion, burns, blisters, raised papules, bleeding from the nose or skin can be produced by suggestion.

Dr. Charles Barrows reports results of suggestion, as follows:

I treated two incurably insane persons, in order to suppress certain disagreeable nervous movements to which they were addicted, and found it impossible to hold their attention for even a moment; but the suggestion produced the desired effect.

Dr. Schofield cites the following:

Hack Tuke gives the following instances of functional diseases of mental origin:

"A healthy boy was lying in his cradle when a cock perched on the side; the boy was at first amazed, but afterwards was afraid, as the cock stretched his neck, put his head down and looked closely at the boy; the cock then flapped his wings and crowed. The child gave one sharp cry of pain and was instantly convulsed, three or four fits occurred the same day, and the boy grew up an idiot."

When we consider that the mind of man is a part and parcel of the universal Mind we see how incongruous or inconsistent it would be to consider such a thing as mental defectives. Mental defectives or abnormal mental people are deficient because of some suggestion, either at birth, a few minutes after, or one year or more.*

We are beginning to believe now that there is no such thing as a child born mentally defective. The child receives an impression or suggestion, at birth, or a few minutes after, or later in life. There is a noted physician in the employment of the Government, working to cure insane people, who tells me that he has had the same experience that we healers have; that he can talk directly to the subconscious minds of the insane and heal them. He has not yet given the world the results of his investigations, for obvious reasons. There is, for example, to be considered the tyranny of certain organized societies that would ostracize him and perhaps cause him to lose his job. That he is healing

*This has been discussed in Practical Psychology and Sex Life, by Dr. Bush.

insane people and that he believes insanity is a matter of suggestion are hopeful spots in my investigation of mental phenomena during the last decade.

This learned doctor associates with the insane, and talks directly to their subconscious minds. The patients are often listless, apparently giving so little heed to what goes on about them as to give the impression that they are absolutely unconscious of what the doctor is saying to them. After talking ten or fifteen minutes to their subconscious minds, as though the patients were normal, and as though all were going well with them, he leaves them. Some time afterwards, he is delightfully surprised when these patients, in their normal minds, tell him that they knew all the time what he was saying; but they seemed to be unable either to recognize or to appreciate the effort he was making in their behalf.

In "Mind Power and Privileges," we find the following:

No matter how delirious or how profound the coma, the subjective mind can receive suggestions. The complete abeyance of the objective mind may only increase the acumen of the subjective mind. In support of this idea, I will call to the reader's mind the fact that the profound objective sleep of hypnotism increases the attention and activities of the subjective mind.

Why not, if the coma is brought on from pathological causes?

And Marden makes the following interesting observations:

Whence comes the power which enables a frail, delicate woman, invalid for years, unable to wait upon herself, with

hardly strength enough to walk across the floor, to rush upstairs and drag out sleeping children from a burning home? Whence comes the strength which enables such a delicate creature to draw out furniture and bedding from a house on fire? Certainly no new strength has been added to the muscle, no new strength to the blood, but still she does what, under ordinary conditions, would have been impossible for her. In the emergency she forgets her weakness, she sees only the emergency. The danger of her darling child, the loss of her home, stare her in the face. She believes firmly, for the time, that she can do what she attempts to do, and she does it. It is changed condition of the mind, not changed blood or muscle, that gives the needed energy. The muscle has furnished the power, but the conviction of the ability to do the thing was first necessary. The fire, the danger, the excitement, the necessity of saving life and property, the temporary forgetfulness of her supposed weakness—these were necessary to work the mind to the proper state.

Dr. Julia Seton says:

Insanity is nothing more or less than dissociated states of mind, and need not, in reality, be any more serious than errors of refraction of vision, faulty locomotion, or lack of co-ordination. It comes because individuals know nothing of the psychology of themselves or their own minds, and is the result of over-intensified mental and physical activity and loss of poise, physically, mentally, and psychically. The insane are not capable of understanding themselves, and up to the present day there are very few who are able to understand them.

Boris Sidis says: "Ideas, impressions implanted in the subconscious self, when accidentally dissociated from the upper personality, rise to the periphery of consciousness as insistent ideas, imperative concepts, and uncontrollable impulses of all sorts and descriptions. In

hypnotic, and especially in post-hypnotic suggestion we hold the key to all forms of conceptual and impulsive insanity.'' By impulsive insanity is meant a state of abnormal mental condition in which the victim may be seized with an impulse to strike, to rend clothing, to bite, to set fire to buildings or objects (pyromania), to steal (kleptomania), homicidal or suicidal impulses.

In nearly every one of my campaigns, I am asked, ''Why is it that God has given to man a soul possessing such transcendent powers in certain directions, and yet under the absolute control in all its ideas and intellectual functions, of a finite, perishable intelligence?''

Perhaps no one has better answered this than the great master writer, Thomas Jay Hudson, who says:

The broad an dcomprehensive answer is, To constitute man a free moral agent. It needs no argument to show that if the soul were not so limited in its initiative power of reasoning, the finite, mortal man could not be held responsible for the moral status of his soul. God gave to objective man the powers of reason, inductive as well as deductive, for the purpose of enabling him successfully to struggle with his physical environment. He gave him the power to know the right from the wrong. He gave him supreme control of the initial processes of reasoning, and thus made him responsible for the moral status of his soul. The soul, in the meantime, so long as it inhabits the body, is charged with limited responsibilities. It is the life principle of the body, and its normal functions pertain solely to the preservation of human life and the perpetuation of the human race. It possesses wonderful powers in other directions, under certain abnormal conditions of the body, it is true. But their exercise outside of those limits is always abnormal, and productive of untoward re-

sults. Those powers of which we catch occasional glimpses, and which so excite our admiration, are powers which pertain to its existence in a future world. They are powers which proclaim it as a part of God, as partaking of the nature and attributes of the Divine Mind. Its powers of perception of the fixed laws of nature demonstrate its kinship to omniscience. It is independent of the feeble powers of inductive reasoning when it is freed from its earthly trammels; and there is not one power or attribute peculiar to the finite, objective mind that could be of any service to the soul in its eternal home. We boast of our powers of inductive reason, forgetting how little we have learned, or ever can know, compared with what there is to learn. We forget that they are the outgrowth of our physical wants and necessities, and simply enable us to grope in the dark for the means of subsistence, and to render our physical existence tolerable.

It may be set down as an axiom in spiritual phenomena that there is not one power or function of the conscious mind which distinguishes it from those of the subconscious entity that could be of any service to the latter when it is freed from its earthly environment.

And Tansley comes to this conclusion:

The most important general conclusion reached is that the abnormal activities of the mind, as seen in cases of hysteria and insanity, are but extreme and unbalanced developments of characteristics and functions which form integral parts of the normal healthy mind.

Dr. Louis Walstein writes at length on this subject:

The modern treatment of the insane has been largely influenced by such observations, which have been applied in methods whereby the patient is to be insensibly led into the condition of his normal existence. At Gheel, in Belgium,

especially, this system has been most thoroughly and successfully applied. The patients who are not a menace to the surroundings live there in perfect freedom among the other inhabitants of the village, in a condition as nearly like their previous existence as possible, and engaged in work which may tend to rekindle the spirit of emulation and ambition in their enfeebled "conscious" selves. But, unfortunately, this part of the mind is broken, its associations with the individual impulse of the disused mind loosened, so that it fails to answer to the stimuli that are offered everywhere by the trained physician and the admirable accoutrements of most asylums in our time; and I have often wondered whether a systematic appeal to the subconscious self of the insane might not hold out more promise of curative results.

It is true that music and the other arts have been and are employed, often with most beneficent effect; but I have in mind a more extended and especially a more individualized application of those impressions most likely to produce sympathetic resonance upon the deepest chords of the mental apparatus. To begin with, I should follow the usual mode of inquiry in every case, exhausting every means of information in order to penetrate into the character of the subconscious self of the patient, and, having possessed myself of this knowledge, apply the means most apt to reach and modify it. The impressionability of the insane patient is manifest, else there could be no insanity. But it must be borne in mind that this impressionability resides in such individuals in the subconscious self. This must therefore be reached, and reached, moreover, by subconscious impressions apt to create moods and emotions, and hence impulses and actions: colors, music, scents, gustatory and other sensations, might be chosen, albeit with the greatest care, and with a due regard to the individuality of the patient and the nature of his subconscious self. And, as we have found the admission and retention of such impressions to be most readily attained in the period before sleep under normal conditions, so this time may prove to be the most propitious for the alterative effect

of these measures, aided by a possible dreamlike continuation; especially as it is known that insane persons are subject to dreams. Calmeil has devoted much attention to the subject of the dreams of the insane; and from his careful observation, it follows that there exists a continuous connection between their hallucinations in the waking state and their dreams.

Can one help being reminded here of Shakespeare's wonderful intuition in awakening the mad old king by the soft strains of lovely music, and thus freeing him from madness?

The insane are being healed now also by music.*

Alfred T. Schofield, M. D., shows the power of suggestion in the following:

Sir James Paget tells of very severe parotitis, or inflammation of the salivary gland, occurring in a man of sixty-nine, from the sight of acid food. When a boy he was always upset at the sight of vinegar.**

Freud seems to believe that the subconscious in childhood has a very high degree of sensitivity, and retains throughout the lifetime the suggestions and impressions received during the earliest years. Of this, Pfister and Payne, in their book, "The Psychoanalytic Method," state as follows:

Freud has carried the idea of child life being of importance to the individual more than any other writer of his generation. Everywhere he seeks to show infantile sources; even the thousandfold needs of the neuroses and psychoses, as well as the formation of character, take their origin in earliest child life and here receive their guiding impulses. As the tree has to suffer for a lifetime, for injuries done to it when

*Practical Psychology and Sex Life, by the author.

**Sir James Paget, Studies from an Old Casebook, p. 109.

just pushing its shoots above the ground, so also the human mind. And more: All neurotic troubles, so far as they proceed from mental causes, have an infantile previous history, without which they could not have come into existence.*

Freud in his epoch-making book, "A General Introduction to Psychoanalysis," takes the premise that all neurosis dates back to sexual love, instinct, expression, or suppression. After showing that not only sex curiosity of children begins in early childhood—sometimes before the third year—but that even before this there is sexual gratification, and that when the child is later taught that society is averse to the sex liberties which the child's instinct desires, and he must conform his sex habits to the recognized standard of society, this suppression—even in early childhood—may be the cause for traumatic consequences and neurosis conditions. In the chapter on the subject of the sex life of man, the great psychoanalyst says:

The sexual interest of children generally turns first to the mystery of birth—the same problem that is the basis of the questions asked by the sphinx of Thebes. This curiosity is, for the most part, aroused by the selfish fear of the arrival of a new child. The answer which the nursery has ready for the child, that the stork brings children, is doubted far more frequently than we imagine, even by very young children. The feeling that he has been cheated out of the truth by grown-ups, contributes greatly to the child's sense of solitude and to his independent development. But the child is not capable of solving this problem unaided. His undeveloped sexual constitution restricts his ability to under-

*For a study of this phase of the mind of man, see Psychoanalytic Method, by Pfister and Payne, and Fundamentals of Practical Psychology, volume VI, Psychoanalysis, by Dr. Bush.

stand. At first he assumes that children are produced by a special substance in one's food and does not know that only women can bear children. Later he learns of this limitation and relinquishes the derivation of children from food—a supposition retained in the fairy tale. The growing child soon notices that the father plays some part in reproduction, but what it is he cannot guess. If, by chance, he is witness of a sexual act, he sees in it an attempt to subjugate, a scuffle, the sadistic miscomprehension of coitus; he does not, however, relate this act immediately to the evolution of the child. When he discovers traces of blood on the bedsheets, or on the clothing of his mother, he considers them the proof of an injury inflicted by the father. During the latter part of childhood, he imagines that the sexual organ of the man plays an important part in the evolution of children, but can ascribe only the function of urination to that part of his body.

From the very outset, children unite in believing that the birth of the child takes place through the anus; that the child therefore appears as a ball of feces. After anal interests have been proven valueless, he abandons this theory and assumes that the navel opens or that the region between the two breasts is the birthplace of the child. In this way, the curious child approaches the knowledge of sexual facts, which, clouded by his ignorance, he often fails to see. In the years prior to puberty, he generally receives an incomplete, disparaging explanation which often causes traumatic consequences.

The effects of impression and suggestion received in childhood, as to birth and origin, do remain throughout the life, and are sometimes the cause of serious complexes and nearly all forms of neuroses. Albert B. Olston says:

No discovery made has given such an insight into human nature as has the law of suggestion and its control of the subjective mind of man.

In the Encyclopedia Americana is the following by Dr. Smith Ely Jelliffe, of Columbia university:

Unquestionably the oldest and yet youngest therapeutic agent is suggestion. The power to heal by faith is not the special property of any sect or class, nor the exclusive right of any system. Belief in gods and goddesses, prayer to idols of wood, of stone, of gossamer fiction, faith in the doctor, belief in ourselves engendered from within or without —these are all expressions of the great therapeutic value for healing that resides in the influence of mental states on bodily functions.

It is no new theory that suggestion may be used to influence the characteristics of offspring. In discussing this subject, Dr. A. T. Schofield says:

Then as regards offspring: There is no physical cause discovered why ova should develop according to their kind. To talk of a law impressed on matter is to use mere words. How can a law be impressed on matter? As a seal or wax? Or as the polar arrangements of parts in a solid? If so, it is discernible by the microscope, and then it would not be a law but a phenomenon.

I am indeed inclined to regard the development of an ovum according to kind as the result of a strictly immaterial and spiritual agency.

Though the writer of the above was no psychologist he was a scientific man and an acute thinker, and we believe that now there are comparatively few that will deny the psychic causes at work. It has been beautifully said "an organized being is the product of the unconscious memory of an organism."

Herbert Spencer says: "It is proved that no germ, animal or vegetable, contains the slightest rudiment, trace, or indication of the future organism—since the microscope has shown us that the first process set up in every fertilized germ is

a process of repeated spontaneous fissure, ending in the production of a mass of cells, not one of which exhibits any special character."

Surely stronger evidence could not be given in favor of Kingsley's belief.

Atkinson says:

And . . . this subconscious mind is amenable to suggestion, good and evil, from the conscious mind of its owner, as well as from the outside.

CHAPTER X

THE PSYCHOLOGICAL LAW OF SUGGESTION—Continued

How to Use Autosuggestion—Suggestion As Mental Medicine—Universal Use of Suggestion—Effects of Suggestion Permanent—Educating the Subconscious in Its Relation to Suggestion.

Autosuggestion is suggesting to one's self. Some one has very humorously put it: "It is a case of 'Says I to myself, says I.'" Also all suggestion is autosuggestion, because any suggestion, no matter how it is received by the individual, if it is accepted by him, is, so to speak, endorsed by him when it becomes lodged in the subconscious.

We cannot do better than to present to the reader, in the language of Frederick Pierce, in "Our Unconscious Mind," his able discussion of autosuggestion and what it will accomplish:

Without undertaking here the presentation, impossible in the scope of this book, of the technique . . . it will be practicable to outline at least two simple ways of applying autosuggestion which can be used with valuable results even though only the most rudimentary methods are employed. One is implanting in the mind an advance outline of the day. The other is giving the mind something constructive to work on during sleep. Several years ago, I heard a successful executive tell a group of young men how he did his work, and included in the talk was the advice

to prepare at the close of each day's business a list of the ten most important things for the next day. To this I would add: Run them over in the mind just before going to sleep, not thoughtfully, or with elaboration of detail, but with the sure knowledge that the deeper centers of the mind are capable of viewing them constructively even though conscious attention is surrendered in sleep.

Then, if there is a particular problem which seems difficult of solution, review its features lightly as a last game for the imaginative unconscious to play at during the night. Do not be discouraged if no immediate results are apparent. Remember that fiction, poetry, musical composition, inventions, innumerable ideas, spring from the unconscious, often in forms that give evidence of the highest constructive elaboration.

Give your unconscious a chance. Give it the material, and stimulate it with a keenly dwelt-on wish along frank Ego Maximation lines. It is a habit which, if persisted in, will sooner or later present you with some very valuable ideas when you least expect them.

The unconscious, we remember, can expend energy without perceptible fatigue. The foreconscious and conscious, however, have working limits which may not be disregarded without either a falling off in the quality of work or a depletion of vital reserves. The day's work, therefore, should, in the case of the average man or woman, be dismissed absolutely when the business day is finished.

I have known several organizations in which certain of the executives were filled with the idea that instilling "pep" into the staff depended upon overstimulating themselves with the caffeine in strong coffee, thumping the lunch table, and declaring that, "Every man in this organization has got to eat and sleep our proposition day and night!" An excellent way to implant affects of fatigue, fear, and resistance; but a poor way to make men and women love their work. Suppose, instead, that the executive were to say to his men: "Look here, fellows, I'm going to give a Monday off, and two theater

tickets, to the man who first discovers something about our product that I don't know. If it's a good selling point, I'll give him four tickets instead of two. If it's a fault and he can show a way to correct it, I'll raise his salary!" And suppose he keeps a watchful eye on his staff to detect signs of overwork, over-thinking, worry, ill health, and makes both men and women feel that he is concerned about their welfare as human beings instead of only as cogs in the machinery. Not only will the results be better, but they will be cumulative. Getting the best out of a human being begins with understanding how a mind functions below the conscious level.

Going to one's work in the morning is rarely done with mental preparation.* Herein lies a major cause of lost motion and lack of pleasure in production. The spirit of the day is of tremendous importance, and a few minutes given to it each morning while preparing for the day will pay extraordinary dividends in accomplishment and happiness. Let a young man or young woman, immediately on rising, and while dressing, run over in the mind some such thought as this, "This day, like every day, is full of opportunity to make people realize the sincerity of my purposes, the cheerfulness of my disposition, the willingness and value of my service. I shall carry with me the sense of energy, poise, courage, resourcefulness, and good cheer. I need not be self-conscious about it because the qualities make themselves felt without the need of effort, provided I feel them myself. Throughout the day I am going to make people glad I am in the world." And just before entering office or factory, let the same thought recur, not necessarily repeated in full, but as a definite and complete idea. If this is made a daily habit, there will soon be the realization of increased personal power and of a clear response from one's associates.

The value to an organization, of beginning each day in this spirit, is incalculable. It is effective from the first mo-

*This has been discussed at great length in Practical Psychology and Sex Life, by Dr. Bush.

ment at desk, bench, or machine. Its quality is apparent in face, voice, and manner. Moreover, the quality gets into the work itself, improves it, speeds it, makes it go forward with new life. The perceptible effect upon the relation with one's fellow workers is not long in following. There will be less of the personal attitude, less fruitless and futile emotionalizing of those contacts which have not been agreeable and harmonious. There is nothing more wasteful in the business day than the displacement of energy in acrimonious or combative encounters; just as there is nothing more annoying to a busy executive than to have an assistant whose chief unconscious concern is to direct his attention to herself and her affairs. In my judgment, an organization, regardless of the value of the service rendered, should lose no time in ridding itself of the person who will not fit, impersonally, into the team; provided that the fault has been pointed out and there has been no perceptible effort at correction. The spirit of the day can be disrupted over and over again by a single individual who is preoccupied with self, unable to get the businesslike, impersonal attitude; or who is ever ready to see a fancied slight and resent it.

Contrasted with the spirit of the day, the spirit of the organization comes first from headquarters and then from department executives and foremen. I once heard a famous orchestra conductor say, "I must have the score in my head —not my head in the score. I should know my music well enough so that I can give my eyes to my men. A conductor with his head in the score is a poor conductor; he will soon find his men have their heads in the score too—and have forgotten all about him!" Department heads, indeed the Big Boss himself, may well take this to heart. A president who forgets his men will soon find they have forgotten him, and that his power to influence them is gone. The sales manager who thinks always of sales and seldom of salesmen, is a "poor conductor." A foreman who thinks only of production and never of the producers, may be liked by the superinten-

dent, but he will not be liked by his men, and will soon lose his most effective grip on them.

A department head who looks after the welfare and comfort of his workers is going to be the hardest-worked man in the department; and this is quite right; he ought to be. His capacity to think about others, as well as for others, should be one of his chief qualifications. Now what has been said about an employee and the spirit of the day, holds equally true for every leader of others, from the president down; and let no man think because he has reached high office that he is beyond the value of directing his mental attitude by habitual, carefully planned suggestion. But the ability of an executive to inspire his organization resides not alone in the effect of his appearance, voice, and manner. It includes his capacity to make them feel his interest in their welfare and in their progress.

There are two large concerns in New York which are directed, respectively, by two men who hold exactly opposed views in this connection. The president of one keeps himself aloof from the personnel, regards the employees as necessary evils, considers that most of them are overpaid ingrates, never visits a factory unless there is new building construction going on, and, if he has occasion to go to any retail department, recognizes only the head.

The president of the other appears in every manufacturing division at least once a month, and in every operating division at least once a week; he recognizes every employee on these visits of inspection, with a smile and nod or a word of greeting; he notes, and has ameliorated, any bad working conditions; he has reported to him every case of serious illness and directs that adequate care be assured; if an employee is getting married there will be flowers and a card from the president with some words of congratulation; in brief, he has succeeded in making the whole force think of him as one who cares as much for human beings as he does for making money. The comparative results are very interesting. The first company has lost enough good men to operate

an entire organization. Its employees are its worst advertisers. It has had extraordinary commercial opportunities; it is conservatively capitalized, yet in twenty years it has never earned a dividend on its common stock. The second company, with far less favorable conditions, has grown from nothing to a business of six millions a year, with net profits which have exceeded half a million per annum, or fifty per cent on the capitalization.

In conclusion, it may be helpful to consider how best to meet the inevitable occurrence of worry and fear. It is idle to say, "Don't worry," unless some way can be indicated which will make the injunction possible of performance. Worry and fear are for practical purposes nearly synonymous. To worry is to fear something and to think about it obsessionally—to allow it to dominate the mental activity. The man who admits that he is worried, and yet declares that he is not afraid, has uttered a paradox. As a matter of fact he might better recognize the associated fear as an effort of nature, through stimulation of the adrenals, to prepare him for the most effective fight against the situation which he dreads. The trouble is that the situation, although foreseen as possible, cannot be promptly met and dealt with, and the prolonged waiting, with the system kept in partial response to fear, finally lowers the vitality of mind and body. The strain, certainly affecting the adrenals and the thyroid, is probably communicated to all the endocrine glands and upsets the entire food-mobilizing chemistry as well as the tone of the sympathetic nerve system. By the time the trouble actually arrives, if it ever does, the victim of worry is in anything but the best condition for meeting it.

The first step in the line of correction is to make a thorough analysis of the cause of the worry; then set it down on paper, get advice if advice is needed, allot to the matter sufficient time to insure thorough consideration, map out a provisional line of action, write it down, put the paper in a drawer, and definitely refuse to refer to it again unless the crisis arrives. If it should arrive, you have ready at hand

an analysis and decision, made when you were absolutely at your best. Meantime, knowing that the matter has had your clearest and best thought, the next step is to rule it out of the mind as completely as any other finished item of the day's work. This can be done both by positive autosuggestion and by instant replacement by another idea (to which is given the full force of imagination), the moment any sign of the worry appears. Once worry is recognized for what it is—fear—the cultural wish to be courageous is a powerful reinforcement for both autosuggestion and replacement. In these circumstances, as always, there is a sure reward for calm, unflinching, smiling courage; and not the least of the reward is the inward sense of growing poise and power.

The thoughtful student will have deduced that suggestion acting through the subconscious is the parent of habit, since it controls, automatically, as it were, all reflex action, and all the many things which we do daily without conscious thinking. On this point, Kate Atkinson Boehme says:

The subconscious mind is a bundle of habits, and its habits are of long duration. The Subconscious contracts habits of disease; that is, a part of it gets to running irregularly, and keeps on so moving to the disturbance of the general physical harmony, until something happens to set it right, or all the other parts adjust themselves to the erratic action, compromising, as it were, for the sake of temporary peace.

Every action that you perform automatically, "by heart," "by habit," and without conscious employment of thought or will, is performed by the subconscious mentality.

Paul Bousfield implies that it is suggestion, acting by association in the subconscious, which gives us our likes and dislikes:

> Or again, let us examine our own personal likes and dislikes. Frequently one can assign no reason whatsoever for these. They may exist, in fact, against what we call our better judgment. We may love a person in spite of certain faults, or dislike him in spite of his virtues. If the matter be examined further, however, we not infrequently find the reasons for our emotions towards him. Either his manner, dress, or tone of voice, or some other trivial feature may resemble some one we have liked before; or on the contrary, some mannerism may call to mind a similar mannerism which we associate, either in ourselves or in some other person, with unpleasant characteristics. Our unconscious mind has rapidly sized up all these points, appraised them, and presented our conscious mind with the resulting emotions alone.

Any condition of man, whether it be worry, anxiety, failure, depression, sorrow, grief, misfortune, which lowers his vitality and weakens his efficiency, can, by means of a suggestion, be changed by the alchemy of thought into a positive condition which will bring about success, prosperity, abundance, happiness, joy, and peace.

Any disease known to man can be contracted by suggestion—that is, mind—and any disease or condition which has been contracted by mind, can also be eliminated and erased by mind.

Dr. A. T. Schofield remarks in "The Unconscious Mind" that, after the brain is restored to health by good nerve-tissue and healthy blood, it can be made, by suggestion, to exercise as healthy an influence over

the body as previously it exercised a harmful one. If ideal centres can produce ideal conditions, surely the rational cure of disease is to bring these centres into an ideal, healthy condition and then make them the means of curing the disease.

"Mental disease requires, and can ultimately be cured only by, mental medicine."

Therefore, suggestion, when properly understood and practiced, will put man into perfect health and into proper mental attitude for success—which means the greatest amount of efficiency, and this, in turn, means greater prosperity.

There are countless cases on record of cures made by means of "mental medicine,"—suggestion. Dr. Schofield cites the following:

Dr. Russell Reynolds gives us a case of paralysis which shows how motor and sensory disturbances may be first developed, and then destroyed under the influence of ideas.

He was called to visit a young woman whose father had lost money, and had been paralyzed through grief. She herself supported the whole household by giving lessons in various parts of the town. When fatigued by her long walks, she sometimes thought that she too might become paralyzed, and that then their situation would become desperate. The idea haunted her. Under its influence her limbs grew weak, and she soon lost her walking power.

Dr. Reynolds visited her, prescribed purely mental treatment, and at length convinced her that she was able to walk, when she at once resumed the practice.

Suggestion is a "miracle worker," but it is as scientific as Euclid. It is this function of our mind which is creative, and the thoughts held in the subconscious mind remake the body and renew the spirit within a man. Whatever thought is predominant in our thinking, will produce a like condi-

tion. If we think courage, we make courage; if we think abundance we have abundance; if we think prosperity we have prosperity. The subconscious is a part of the universal mind, is all-health, all-wisdom, all-abundance, all-peace. Many people are sick because they think they are. Change your way of thinking and you change your condition. Think beautiful thoughts and you will become beautiful.

A suggestion may be called a "seed idea" which is planted in the rich mental soil of the subconscious. This suggestion or seed idea may come from an outside source by observation, by statement, from another individual, a suggestion from reading, by the expression or manner of another person, or by bad or good news, and so forth.

The following explanation, by Atkinson, of the origin of the word, "Suggestion," helps in understanding how suggestion operates in the subconscious mind:

The term, "suggestion," has as its root the Latin word, suggero, which is translated as follows: sug (or sub), "under;" and gero, "to carry;" that is, "to carry or place under."

In the New Psychology, the term, "suggestion," is used in the sense of an idea which is "carried under" the objective or conscious mind, and introduced to the subjective or subconscious mind.

In campaign after campaign we meet people who have been made beautiful over night. The change has been almost miraculous, so that their friends comment upon their youthful, buoyant step and beautiful countenance. This is all due, of course, to the law of suggestion—the mind thinking youth, health and beauty. Nearly everyone uses suggestion whether he knows it or

not, from the doctor who prescribes pills, to the undertaker who prescribes colors and coffins.

A certain doctor who had made enough money to retire from the practice of medicine by the time he was forty, told me that medicine has killed more people than it has cured. I was in his home one day when his mother lay groaning upon a bed. This mother continued her groaning and moaning for three hours. I did not tell the doctor what I thought of him, but I wasn't thinking very complimentary expressions about a son—a doctor at that—who would allow his mother to roll in pain for three hours without giving her a pill.

After this mother had had a good time with her groaning—some people enjoy "poor health"—the doctor winked his eye at me, signaling for me to follow him into his laboratory. He said, "Do you see this? It is flour. And do you see this? It is a capsule." He put the flour into the capsule and took the capsule of flour to the bedside of his groaning mother and told her to swallow it—it would do her good. In five minutes that mother was up and around the house, singing like a lark. The doctor was wiser than I. He knew that his mother had to have just so much enjoyment with her pain before it was the psychological time to effect a cure. The flour capsule might have cured her an hour ago, but then how much fun she would have missed!

Many people are happy in their groans and it would be unpsychological to relieve the pain too soon.

This the doctor understood.

If we need to be healed by the suggestion of flour, let us buy it by the barrel—it is a whole lot cheaper

than calling in a doctor to give it to us in little capsules. (Besides, we will have plenty left for the rest of the family—if they need it.)

It is a fact that many of us are sick because we do not know how to be well. A certain woman who had something the matter with her throat, so she thought, had traveled to specialist after specialist. Each one of the doctors had been honest with the woman. Every last man had told her there was nothing the matter with her; but she didn't want a doctor to tell her there was nothing the matter with her. She wanted one to cure her—she herself knew that she had throat trouble. She wanted the doctors to tell her that. The doctors had all been honest with her—but she wasn't seeking for honesty but for someone to tell her she was sick and who would take her money to make her well. It was a matter of psychology, pure and simple.

After she had seen many famous specialists and had traveled far and wide, she finally came back home, where she heard of the great reputation of a new dentist who had come to the city. She connected dentistry with the throat. A dentist ought to know a bad throat if he saw it. She thought a dentist might know that she had throat trouble—inasmuch as he "monkeyed" around the mouth and would naturally see several throats in the course of his practice. So she went to the dentist. This dentist was a psychologist as well as a D. D. S. He was just as honest with the woman as the other specialists had been, only a little wiser. He looked into the woman's throat with all the wise air of the great man which he was heralded to be and said: "Yes, Madam, I can cure you."

This was what the woman wanted. She wanted someone to tell her that he could make her well. The dentist was fair enough with the woman. He did not say there was anything the matter with her, but he did say he could cure her. He assumed all the dignity needed to sustain his reputation. He went over to his instrument cabinet and fumbled over a few nickel-plated crowbars and tooth jacks and finally found one a little colder than the others. One that he could "jab" into her mouth and let her feel the effects of the cold pointed steel.

That also was good psychology. It produced a sensation in her throat. Any other throat would have felt that steel-jab. It aggravated the throat's tenderness, and the doctor proved to her by the jab of his instrument that she had a tender spot in her throat. She had known it, of course, but she could never prove it to any other doctor. Now this doctor was proving it to herself, therefore she was in a very good frame of mind to be healed. The doctor had met her upon her own ground—on the ground that she needed his attention and curative assistance.

After he had probed around enough to produce an aggravation of the delicate throat, he put the instrument back, walked several times around the cabinet, rubbing his chin as though in a brown study, thinking what next he should do to prove to the woman that she had throat trouble and that he was able to cure it. Again he went back to the chair, opened her mouth wide, made a few psychological, encouraging, helpful, hopeful, well-full remarks, and once more started to feel around her throat. This time she was more sure

than before that she had come to the right man. This time he was very profuse in propounding some technical expressions relative to her condition, until her consciousness was aflame with the fact that this doctor, above all others, knew his business—and her sore throat.

After he had convinced her that he knew what he was about to do, he again went back to the instrument cabinet and this time "juggled" some bottles containing colored water and a few other things, picked up a stick on the end of which was some cotton, and ran this cotton-stick into a bottle of iodine. She did not know it was cotton and did not know it was iodine. It served the purpose, however, and when with all the majesty of a wise specialist about to perform wonders, he came back to the chair, holding the "swab" stick behind him, asking her to close her eyes and open her mouth — "Open the mouth wide, please" — he "swabbed" this soothing iodine over the part of the throat the woman knew was weak and where he had jabbed his instrument. There was an instant soothing feeling and the woman felt much better. She agreed with the doctor that he could cure her. She gave fifty dollars for the swab and made an appointment to come back the next day.

The docor set the day and the hour when the throat would be entirely healed. So she returned as per appointment on the next day and got her iodine-stick swab—paid fifty dollars and felt much better. In fact, this one thing she wanted. She wanted to feel better by giving her money away. No other doctor had been willing to take her money, that is, with the understand-

ing that she would be well; so, back she came the third day and the fourth day, as per appointment, and got her unknown swab at fifty dollars per.

The day that the dentist set for her complete healing came and the woman likewise came. She would have kept on coming for twenty years if the doctor had promised that at the end of that time she would be a well woman, but, you see, the dentist had other people who thought they were sick and he couldn't devote all his time to "swabbing" one woman. There were other women to be swabbed for the dentist's reputation to grow. So the appointed hour came. The last swab was swabbed and the swabbed throat became completely well by the swabbing swab of the last swab. The woman was a well woman, made well by psychology and fifty dollars per swab. So, after chasing hither and yon trying to find her cure at the end of a rainbow, she came back home and found it at the end of a dental swabstick.

The suggestibility of the mind seems to exist in varying degrees, but it is always present. Of this, Dr. Boris Sidis says:

> Suggestibility is present in what we call the normal state, and in order to reveal it we must only know how to tap it. Every one of us is more or less suggestible.
>
> The fact of suggestibility existing in the normal individual is of the highest importance in the theoretical field of knowledge, in psychology, sociology, ethics, history, as well as in practical life, in education, politics, and economics; and since this fact of suggestibility may be subject to doubt on account of its seeming paradoxicalness, it must therefore be established on a firm basis by a rigorous experimentation.

Suggestion, commonly speaking, has two meanings. First, as applied to hypnotism, when a subject has come under the control of the operator and accepts a "suggestion," and acts upon the same; second, the psychological law of suggestion—autosuggestion is the same. In psychology, both the conscious and subconscious minds are amenable but more strictly speaking for practical purposes, suggestion as used in this volume has a more direct meaning of a thought, idea, or "suggestion" reaching the subconscious mind by way of the conscious, as explained in this chapter. Thus suggestion may be briefly defined as the subconscious realization of an idea.

We quote again from Baudouin:

> Etymologically, to suggest signifies to bring in surreptitiously, to bring in from beneath. In the wider sense, suggestion implies the surreptitious appearance of sentiments, ideas, actions, in a word, of all the modifications that occur in our consciousness. The process resembles that by which fresh air enters a room unnoticed beneath a closed door. A thing is suggested to us when it enters our consciousness without conscious effort on our part, and sometimes in defiance of our will. It takes its rise in the work of our unconscious or subconscious self.

Everybody is using suggestion. The merchant is using it, the banker is using it, the butcher is using it, the candle-stick maker is using it, the baker is using it and the barber is using it.

I have a very tough face—that is, tough to shave—this toughness you might say is due to the fact that my skin is very tender and my beard wiry; besides it grows criss-cross, which makes rather a delicate operation

when it comes to shaving. When I go to a new city I sometimes have to go to several barbers before I find one who can shave me without drawing blood. I like blood—the red kind—but I would rather have the red blood in my veins than spreading out on my face. It is more healthful and, besides, better looking. In that case you might say you have good-looking blood.

I got into a barber's chair one day where reigned supreme one of those proverbial talkative barbers. He was a psychological, talkative kind of a barber. He psychologized, as it were, whiskers out of my tender face. Of course, he used a razor, but his suggestions augmented the slashing of the razor. He began with a downward stroke on my jaw and, as he pulled the razor, he said: "It doesn't hurt, does it?" Now, I can tell the moment a barber begins shaving my face whether it is going to be a clean shave or a bristle-scraping fracas. Before the barber said anything I knew what was coming, but he warded me off by saying, "It doesn't hurt, does it?" He made another stroke, another scrape and then continued his psychology: "It doesn't hurt, does it?" This was continued for some little time, and with each push of the razor the scraping became a little more severe.

I knew what would follow, but he kept my mind from failing by continually talking and saying, "It doesn't hurt, does it?" He became more intense in the operation as he had me partly vocally-etherized by psychological suggestion. My mind, so to speak, was lulled to sleep by the soft tones of his positive suggestion. It was somewhat like a dream—a nightmare, you might say—feeling the scraping of the blade mixed with the sooth-

ing admonition of the positive barber, that "it didn't hurt." The stroke of the razor, however, got out of step with the motion of his body while he said. "It doesn't hurt, does it?" And, while out of step, his hand slipped and "ZIP"—he ripped my jaw half an inch.

As the blood oozed out he laid his hand over the cut and said: "It doesn't hurt, does it?" As the blood rushed down and made the white lather crimson, he continued to mix blood, lather and psychology by saying, "It doesn't hurt, does it?" I didn't have time to answer him—he talked too fast—I had to take his word for it and I suppose that was good for me. Not being able to contradict him that it hurt me, I suppose I got over the effects of it much easier.

Yes; everybody is using psychology, and when we ponder over but a part of the wonders of the subjective mind, our souls are rapt in silent meditation.

Here is a story a doctor told me: (You see everybody is practicing suggestion, even the medical profession). Mrs. Bush thinks this story is rather hard on the women, that it is about time I should tell one on the men. I have plenty equally as illustrative as this one on the men, but there is one reason why I pick on the women. You see, the men would mob me if I were to pick on them, but the women are psychological and don't care how much picking is picked at them so long as the picking picks emphasize the point—serve the purpose of illustration.

An animal-doctor—the kind of a "Doc" who doctors horses, pigs and cows—is called a veterinarian or veter-

inary surgeon (very dignified, sounds much better than it really looks).

A certain veterinarian was called out by a farmer to doctor his cow. The veterinary surgeon arrived on the scene, was ushered into the stable of the sick cow, marched around her awhile (of course saved her life), and started to leave the stable, when the farmer said, "I wish you would come in and see my wife, she is not well. I have been trying to get a physician, but she won't know the difference. You look as much like a woman-doctor as you do a cow-doctor, and if you don't tell her she will be just as happy."

So the veterinary surgeon was ushered to the bedside of the sick woman. The cow-doctor looked wise. He had seen physicians at the bedside of other women, so he knew in what way to proceed. If he had never seen a physician proceeding at the bedside of a sick woman, that would have made no difference to this particular cow-doctor—he was an opportunist, you might say a psychologist. He went through all the ordinary preliminary frills of a physician, looking as wise as any cow-doctor-physician could be expected to look, under the conditions. He had the woman run out her tongue. He put a silver spoon on it and looked down into her throat. He took the woman's pulse, ahem-ed a few times, cleared his throat, stroked his beard, sat in a "brown study" (just like a real woman-doctor). When he came to the end of his rope he staged a very essential move in preparing a patient's mind for the curative prescription (which might be written in a dead language and read and compounded by a partially dead drug clerk). He knew it would be better swallowed

and bring better results if he had preceded the prescription-writing by the employment of the ordinary physician's temperature-thermometer.

But he was a horse-doctor by profession, not a woman-doctor; although by circumstances he proved to be a most efficient human-doctor. He was stumped, but this cow-horse-doctor couldn't be stumped for long. He had too much native horse-sense for that. He was what you might call a cow-horse-opportunist doctor. A happy thought struck him. He wasn't in the habit of carrying temperature-thermometers for women, but he was in the habit of carrying cow-thermometers. The difference between a woman-thermometer and a cow-thermometer is a difference of about a foot. You see the ordinary physician's little temperature-thermometer would hardly fit inside a cow's mouth, so the cow-thermometer is considerably longer.

The animal-doctor had a happy thought. He had taken out the cow-thermometer, but on a second glance at the woman's mouth, mentally measuring the length of the horse-thermometer by the length of the mouth, he saw that it would never do to try to take her temperature with that long animal-thermometer; but as I say, he was an opportunist. He wasn't to be stumped for long and, as I have already said, a happy thought struck him. The happy thought continued to strike him, woke him up—there is such a thing as getting a strong-enough thought to wake any doctor up. He got that thought. If you can't use a thermometer one way, why not use it another way? The woman was not well versed in the method of taking the temperature of a horse or a pig or a cow, and she wouldn't know the differ-

ence between it and the cow-doctor using a horse-thermometer on her, or whether it was the ordinary procedure of taking either a horse's or a woman's temperature.

The cow-doctor therefore took this long horse-thermometer and instead of putting it in the woman's mouth, he stuck it under her arm pit, next to her body.

Any cow-doctor, who is wise enough to take a woman's temperature by a horse-thermometer, would be wise enough not to tell her what he was doing. This doctor only looked wise and proceeded. The woman looked on and progressed. After he had looked as wise as he knew how and had cow-doctored her as much as a horse-doctor could be expected to animal-doctor a woman, he left.

The next time he made his visit to the cow stable the farmer again came out to see him and told the veterinarian he would like very much to have him go in and again call on his wife, but before sending the cow-doctor in to the bedside of his wife, the wise farmer said to him: "I should like to tell you, before you go in, what I should like to have you do: Please use that instrument on my wife again, for she says she never had anything in her life that did her so much good."

Everybody is using suggestion and the best of it is that the thing works—as well for the cow-doctor as for the woman.

That the effects of suggestion are permanent is the view held by H. C. Sheppard, in his book, "Psychology Made Practical." Sheppard says:

All phases of our objective mental activity which succeed in sinking through the floor of our awareness into our sub-

conscious mind, psychologists classify under the generic term "suggestion." A suggestion then, once subjectively planted or rooted, is at once on the way to becoming a permanent soul, mind, and body tendency, for weal or woe. This is the common thing that ordinarily occurs, convictions being probably the most common and strongest suggestions, due to their "weight." During emotional states, however, the intensity of the thoughts may act as a substitute for the "weightiness" of the suggestion, and the effects correspondingly may become just as permanent. It is best, with care, understanding, and positiveness, to take the matter in hand, and to plant just such suggestions, or allow to sink into the subconscious only such thoughts, emotions, feelings, sentiments, and convictions, as it is desirable to have permanently manifested in every phase of the person, visible and invisible.

Except for the mere growth and functioning of this organic physical body, it has not done any one of the other things of its own volition. It has waited patiently thousands of times for the next *order from the boss* to drop through its ceiling, which is your *floor* of awareness. Your settled convictions, your emotions, often your desire or "wish," sinking through, have always been the only premise that the subconscious has had at hand to work on. Is our thought one of gloom? The subconscious will make it a permanent miasmic accompaniment to life with just as much skill and completeness as it would in obeying and working out to its logical conclusion another and more cheerful suggestion. Have you a fear that you will die in the poorhouse? Fear is the most potent and destructive emotion. Your subconscious mind will work for the realization of a fear with as much ability and enthusiasm as it would for the materialization of the most noble desire. Have you a feeling (and only half aware of it) that after all you will not be able to improve yourself very much after having studied this book? If so, that is precisely what will happen. The submerged consciousness with all its powers is then limited to massaging a million cells in your brain to hold their capacity for

knowledge and the ability to apply knowledge, *in statu quo*. IT OBEYS YOU.

The marvelous powers of the subconscious are referred to so graphically by Dr. Winbigler, that we quote him fully:

This is true in every sphere of life, in occupation and expression, in art, music, literature, excellence in business, teaching, self-healing, etc. The subconscious mind governs, controls, and sustains the vital functions of the body—its chemistry, changes, structure by cell reproduction, elimination, functioning, and vibration; it determines all the nutritive and eliminative processes; it creates and destroys. These processes are increased or diminished by autosuggestion and heterosuggestion, and in the same mind there is found the power to restore lost health, cure disease, and develop the best in life. If a suggestion is fixed, in perfect faith, in the subconscious mind, that mind immediately commences its work of changing the organism chemically, structurally, and functionally to produce the changes that will result in health and in a normal condition. If hurtful suggestions are received and followed, abnormal conditions will be produced; if good suggestion, normal conditions will result.

The subconscious mind can be educated as well as the conscious mind. The thoughts, desires, intentions, feelings, and resolutions of the day go with us into the sleeping state and affect the real personality in a remarkable manner. The reactions occurring therefrom become the measure of the power of those things in the mind. Undesirable thoughts and wrong impressions ought to be eliminated from the mind before we fall asleep; and the best things and most desirable thoughts ought to be held and retraced on account of their beneficial effects on the life. Sleep can be encouraged by keeping the physical condition good, and by avoiding things that cause one to be restless and disturbed in mind. The circulation should be equalized by relaxation and the concentrative demands of the mind. If the system is held in a tense

and rigid condition, the circulation will be interfered with; but if the mind commands relaxation the influence will be felt in every organ by virtue of the circulation of the blood which flows easily and unimpeded to every part of the body. If any part of the body is cold, it can be warmed by concentration of the mind to that part. Relaxation and concentration will relieve headache, congestion, colds and fevers.*

If the mental condition is peaceful, and all undesirable feelings and thoughts of the day are eliminated, the sleep will be as sweet and restful as the sleep of a child. The subconscious mind will feel the influence of such a condition and it will bring rest, recuperation, and power into life.

You ask how one may remove thoughts and impressions of the day? It can be done by thinking of the opposite kind of thoughts and demanding that you will have a good feeling for everybody. If you nurse and fondle a bitter feeling, if you entertain thoughts that are impure and impressions that are uncharitable at night, you will arise in the morning depressed and feeling that the world is all wrong and going to the bad. If, on the contrary, you cultivate a forgiving spirit and think charitably of deeds that may seem to have been done against you, and keep yourself in a good physical condition, the subconscious mind will make you sweet in disposition, and make this world look beautiful and bright to you.

The subconscious mind is an excellent servant when trained and educated to help, but a fearful master if left to do as it may choose. A quiet, serene faith in God and a belief in a Providence that knows and does what is best with as assurance that your life is in that plan and you can cooperate in bringing to pass that which is best for yourself and others, will put the mind into a restful, happy frame that will make sleep blessed.

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*For how to charge the subconscious mind while asleep so that it will do anything you want it to do, see Practical Psychology and Sex Life, by Dr. Bush.

Consciousness and subconsciousness are one in essential nature, except the latter lies deeper and receives the impressions from the former and utilizes them for the life. Hence, when consciousness returns after sleep, it brings with it suggestions that have passed down into subconsciousness. If worry, pain, malice, envy, and ill-will were in the mind when you went to sleep, they will be in the conscious mind when you awake, and on the other hand they will have produced an effect that will be adverse to your best feelings and physical condition. If you went to sleep with a good feeling for everybody, trusting in God and His providence, forgiving any that have injured you, and desiring to help all you know and meet in the morning when you awake, you will feel happy, and physically, you will feel rested.

Before arising in the morning, relax all your muscles and concentrate your mind on what you will do during the day, and train yourself for getting the best out of your life and giving the best that is in you, and see what a wonderful effect it will have on your whole nature.

The subconscious mind has solved problems, invented some great things, discovered principles of wide application when the conscious mind was at rest. Lay some duty—specifically stated—on the subconscious mind and see how faithfully it will carry it out. Whenever you feel depressed, or have the "blues" in the morning, you may know that you have not treated the subconscious mind as you ought, and that you have violated some laws that are visiting their penalties upon you. The conscious mind ought to be serene for one or two hours in the morning so that the subconscious mind could pass up what is best and noblest and the results of the new life and thoughts which have entered and grown in it during the sleeping hours.

Insomnia* can be cured by the subconscious mind by centering the thought on the brain and getting a good picture of it, and mentally seeing the blood slowly and regularly

*To cure insomnia, see Practical Psychology and Sex Life, by Dr. Bush.

going down and the cells resting. A quiet restful feeling will follow, and the whole body will feel the result. Then mentally seeing the heart and circulation slowing down and the whole weight resting heavily on the bed, will soon send one to sleep, and with the utilization of what we have already said will bring strength, health, happiness, and good feeling for the following day.

That one's life can be completely revolutionized by understanding and training the subconscious is pointed out by Dr. Winbigler in the following:

Suggestions lodged in the mind can effect a complete change, morally and physically. If mankind would become in spirit "as a little child," trusting in God implicitly, the greatest power would be utilized in the establishment of health and equilibrium, and the results would be untold in comfort, sanity, and blessing. For instance, here is one who is suffering from worry, fear, and the vexations of life. How can he get rid of these things and relieve this suffering? Let him go to a quiet room or place, twice a day, lie down and relax every muscle, assume complete indifference to those things which worry him and the functions of the body, and quietly accept what God, through this law of demand and supply, can give. In a few days he will find a great change in his feelings, and the sufferings will pass away and life will look bright and promising. Infinite wisdom has established that law; and its utilization by those who are worried and fearful will secure amazing results in a short time.

The reader may ask how this is secured. The explanation is not far to seek. The physical system has been on a severe strain, owing to depressing effects of worry and fear, and has come almost to the point of breaking. Its nervous equilibrium has been greatly disturbed and the depressed condition has affected the heart action, the digestion, and the vital functions. When the person becomes quiescent, and relaxes the muscles by an act of the will and persistent passivity, the nerves have a chance to regain their normal, healthful ac-

tion, all the functions of the body commence to work naturally, the health is restored, and the unreasonableness of fretting, fearing, and worrying becomes so apparent that the afflicted one sees the foolishness of that course of life and gives it up. The real reason for the change is found in the possibility of recovery by using the laws that God has placed within our reach, and thus securing the coveted health and power for all that we want and ought to do. The subliminal life is the connecting link between man and God, and by obeying His laws, one's life is put in contact with infinite resources and all that God is able and willing to give. Here is the secret of all the cures of disease, and the foundation for the possibility of a joyful existence, happiness and eternal life. Suggestion is the method of securing what God gives, and the mind is the agent through which these gifts are received. This is not a matter of theory, but a fact. If any one who is sick or who desires to be kept well will have stated periods of relaxation, open-mindedness, and faith, he can prove the beneficial and unvarying result of this method.

If a man's mind has been exiled to a "Devil's Island" of fear it may take some time for scientific psychology to get hold of him. I, therefore, marshal some medical authority to endorse our statement.

Dr. James J. Walsh, dean of the medical school of the Fordham University and for fifteen years editor of a medical journal, says that many students feel the symptoms of diseases which they study and become victims of those diseases. This is experienced every year, although the students are forewarned that they will come down with the diseases they are studying. Despite this forewarning, student after student will "slink" around, under cover of darkness, to see some doctor-professor to tell him that they feel the symptoms of the diseases.

Dr. Hudson, referring to the same fact, says:

> My object is to show how easily and powerfully suggestions may operate to bring about pathological conditions in people of far more than average intelligence. If medical students can be so wrought upon by the suggestions embraced in their general studies of pathology, and their subsequent experiences at the bedside, what may we not expect of that large and constantly augmenting class whose knowledge of pathology is derived solely from the patent medicine advertisements in the daily papers, as well as other numerous unfriendly suggestions?

This, of course, is a matter of suggestion only. A person who is a good subject to suggestion may be told that at a certain time a blister will arise on the back of his hand; then, to augment the suggestion, blindfold the subject; take nothing more caustic than a postage stamp, wet this, put it on the spot on the back of the hand where the blister is to rise and then—adding to the suggestion, you see—let a bandage be tied around this hand and postage stamp. At the appointed time, remove the bandage and stamp and lo! the blister has come.

"It follows," says a savant, "that so long as man rests in ignorance of the law of suggestion, the higher the grade of his civilization, the more will he suffer from suggestions adverse to his health."

Dr. Walsh also suggests that you can cause an arm to bleed in a certain spot, on some people, by the power of suggestion.

Kate Atkinson Boehme says:

Living words are words of health, words of success, words of good cheer, and the subconscious mind responds to them by setting up better circulation, steadier heartbeats, better muscular and nerve action, better sight, better hearing and better digestion.

On the other hand, dead words, such as, I am sick, miserable, poor, unfortunate, and hopeless, all have a disastrous effect upon the subconscious mind, lowering the tone of the whole system and producing the exact opposite of the effect of the live words.

If a person be affected with any mental worries or negations, so that he becomes disturbed, discouraged, down-hearted or depressed, he is losing the greater chance of winning in life's battle. Nothing can so completely paralyze the creative power of the mind and body, as the dark, gloomy, discouraged mental attitude. The human mind cannot accomplish great work unless the banner of hope goes in advance. Put the key of hope into the lock of discouragement and you are saved. Lose the key of hope and you lose the greatest chances of life and, oftentimes, life itself.

CHAPTER XI

APPLIED PSYCHOLOGY

What It Is—What It Can Do—How to Overcome Fear

The application of the laws of psychology will:

Teach you how to think right.

Eliminate all discordant and negative thoughts.

Produce harmony, happiness, and peace.

Stop worry and overcome nervousness.

Eliminate poverty and bring prosperity.

Produce plenty and opulence.

Slay the dragon "Fear" and oust thoughts of defeat.

Make man have complete control of his emotional nature—not stifling emotion, but "harnessing" emotional power for the betterment of the possessor.

Overcome timidity, self-consciousness, and self-pity.

Produce health and long life.

Give you beauty, charm, and personality.

Make you courageous, strong, and confident.

Stimulate undeveloped brain cells and arouse the genius within you.

Teach you how to surmount all obstacles and difficulties and hindrances so that yours will be a maximum success.

Show how to overcome life's handicaps, environment, and hereditary tendencies.

Teach you how to avoid mistakes, blunders, and errors.

Point out to you the virtue of forgetting the past and how to overcome when the past has been heavily laden with wrong thinking and physical prodigality.

Arouse ambition and stimulate a desire to fulfill your great mission in life.

Teach you how to find your talent, tap the reservoirs of power within you and make yourself a king.

If you are in the wrong kind of work, "Applied Psychology" will show you the way out. If you are a misfit, it shows you that you no longer have to remain a misfit.

"Applied Psychology" teaches:

The proper relationship of labor to capital; of the employee to the employer.

How economic conditions may be solved and the world-brotherhood ushered in.

The right relationship between man and man and nation and nation.

The elimination of crime, poverty, and disease.

Right understanding of juvenile government, criminal law, and sociology.

The solution of all political and civic entanglements.

How to have peace of mind and be content.

How to have a happy home and harmonious conditions.

How to prevent forms of insanity and abnormalities.

How to cure insomnia.

How to have friends and be a friend.

How to reclaim all you have lost, with added interest.

How to smile and look up.

How to overcome despondency, depression, and misfortune.

How to be cheerful, happy, and hopeful.

How to conduct your business and domestic affairs in poise and equilibrium.

How to be successful.

How to be prosperous.

How to achieve.

AND HOW TO WIN.

That "as a man thinketh in his heart so is he," is scientifically, physiologically, and psychologically true.

In the realm of scientific thinking we have not yet come to the mountain-top where we can gaze over into the promised land.

"Primitive people have great faith in the curative power of certain plants and herbs, because they believe that the Creator has put into them remedies for every physical ill. The most highly civilized people are beginning to realize that man has within himself the great panacea for all his ills; that the antidotes for the worst poisons: the poisons of evil thoughts, passions and emotions, exist in the form of essences of love, charity, and good-will, which the Creator put in the soul of man from the beginning. He has implanted in every human being that which is stronger than any evil or vicious thought. We have the power, if we will only exercise it, to direct and control our thoughts, to make them what we will. We can send out and draw to ourselves whatever manner of thought we desire."

There is no freedom but the freedom of the mind. One may be a slave in Siberia's snows—yet, if the spirit

be free, it secures a partnership with God and to him it is paradise. Neither cold nor heat, neither poverty nor hunger, neither sorrow nor sickness can take away from him the freedom of the spirit. Indeed it is true that to be spiritually minded is life and peace.

The human system is a wonderful thing. I think I will raise my hand, and lo! the hand goes up and no physician on earth can explain how I do it. No one can tell how it is that my hand moves in consequence of my thought. Or, without my thinking about my hand, it goes up. It obeys some dictator. This is a mystery, and the brain is very hungry for its solution, seeking in every direction for further information.

Some one once asked a chief of the Texas Rangers to explain the remarkable exploits of his men in arresting desperate criminals single-handed. His reply was: "A man that knows he is in the wrong can't stand up against a man that knows he is in the right—and keeps on coming."

That is one of the chief merits of all state police, whether they be Texas Rangers, Northwest mounted police or the state constabulary of Pennsylvania. They are trained to "keep on coming."

One day while seated in a hotel in Georgia, I saw a sheriff come in who had been out rounding up some "moonshiners." His round-up was successful. He had safely lodged the "moonshiners" within the calaboose of the little Georgia town. Having read of the exploits, so full of danger and daring, of the great Texas Ranger, Captain McDonald, I asked the sheriff if he needed any guns when he went out on such a man-

hunting expedition, to which he replied: "No, for when we are following a man who has broken the law, the ordinary criminal has enough troubles for fear of being caught; so much fear 'to tote' that he hasn't much strength for defence."

If a man is to carry on his life's battles and to achieve the very highest that is within him, he cannot "tote" fear, anxiety, nervousness, worry, trouble, sorrow, grief, disappointment, misfortune or any discordant or negative thoughts. These must be eliminated. The law of psychology will teach us how to eliminate this discordant thinking.

Everybody ought to learn, from early childhood, the importance of controlling their thinking. Thoughts may be, and often are, as deadly as the worst engine of destruction ever invented.

During the war, a Zeppelin went sailing over Paris, dropping bombs as it passed, and not one was killed or seriously wounded by the exploding bombs. One woman, however, though untouched, fell dead.

She had been killed, not by a bomb but by a thought —a momentary devastating thought of fear conjured up in her own mind.

There was a train wreck in Illinois. A number of passengers were badly injured but many escaped without physical harm of any sort. Yet, among the latter, there were at least a dozen who, afterwards, developed paralysis of arms or legs.

These persons, I repeat, had not received the least real bodily harm. The whole trouble with them was that they had thought they must be severely injured and, by thus thinking, they had so deranged their nerv-

ous system as to cause the development of paralytic symptoms.

Bearing cases like these in mind—and they are occurring every day—it is easy to understand and appreciate the force of this emphatic statement by a leading American physiologist, Professor Dearborn, of Tufts College:

"The aspects of consciousness are the realest of real things. For every man crushed by a falling rock or an overturning car, dozens are crushed by mental objects, such as volitions and feelings."

Again and again it has been conclusively proved that thoughts of fear, anxiety and despair have caused a fatal outcome in cases of accident and illness where recovery would otherwise have been assured.

Moreover, the world is and always has been full of physical wrecks whose invalidism has been directly and solely due to the destroying thoughts on which they have allowed their minds to dwell.

Truly, thoughts are "the realest of all real things," and the whole trend of a man's life, for good or evil, depends on the kind of thinking in which he indulges.

"As a man thinketh, so is he," is no mere picturesque literary phrase. It accords with and is supported by the facts of scientific research and everyday observation.

"Control your thoughts, and the secret of health, happiness and success is in your grasp."—H. Addington Bruce.

Psychology will teach you how to control your thoughts.

When you come into an understanding of the laws of Practical Psychology, you will no longer be a victim of fear or timidity. You will understand the power within you to make you brave and courageous. No longer will you be timid or filled with self-pity.

If your ambition is smouldering now, "Applied Psychology" will teach you that "It is not dead but sleepeth." Man is born with a strong will and high ambition; but ambition is very often strangled and choked because of one streak of so-called misfortune after another, of reverses following upon the heels of reverses, fear stalking in the shadow of failure, harsh criticism cutting the heart like a two-edged sword, or lack of appreciation and reward for efforts made.

Though you think that the ambitions which once fired your soul, are dead, they are not dead but merely dormant. Though a thousand fears assail you, psychology will teach you to have the faith and speak the word: then fear will be pushed out of the back door and hope enter the front gate.

"One day at the end of an address to a great company of soldiers in France, a young man waited for a conference with me," says Hillis. "He said, in brief, that for months he had been the victim of the fear of death. He had suffered every form of wound through his imagination. He had been blind, he had lost both his legs by cannon balls, he had had his arms shot away, he had been paralyzed—not one form of mutilation but, imaginatively, he had suffered. Night after night he would awaken after a brief nap, drenched with perspiration.

"At first it was impossible to believe him. His face shone, his hands were steady, his eyes bright. And then he told his story:

" 'Those words of yours, sir, about each soldier boy being dear to God, that we cannot live too long since God is beside us and we cannot die too soon since He goes into the trench with us, and that, if we fall here and our work is interrupted, we have another chance there—I have lost all fear. I can go over the top tomorrow and go with a light heart. You will never know what it is to be redeemed fully of the fear of death as your message of God's care for us has redeemed me.' "

In the larger sense we are all in danger of passing under the influence of fear. Not one of us but has some fault, some memory, that we would fain change. But the past should never be a trap or fetter for your feet. Remember that your life is not in the yesterday but in the tomorrow. Always there is One who is on your side. His laws are not man-traps for your destruction. He is no avenging executioner out upon a deadly pursuit. He is wiser than any teacher, gentler than any mother, kinder than any physician, braver than any leader. For He is the Great Lover, the Divine Emancipator, and all that there is in the little, in this strange epic of human life that we have studied together, is to be found in the large, in this wonderful drama of God's love and of man's soul.

Philosophers have told us that the decisive battles of the world are fought in the mind. 'Tis even so!

Of greatest interest, in judging the character of Foch today by his words of years ago, is the insistence which

he always placed upon the personality of the commander—his will, his belief in himself, as well as his knowledge and competence. "A battle lost is a battle which you think you cannot gain," he would approvingly quote, year after year, to his classes. Two other favorite quotations of Foch are on the lips of his old pupils in these days: "For there's nothing either good or bad but thinking makes it so," from Hamlet, and "Moral force is the mistress of armies," attributed to the French colonial general, Bugeaud. But Foch never relied upon inspiration or will-power to make up for blunders or stupidity arising from lack of knowledge of the art of war. Each year, at the end of his lectures, he would say to his pupils, to make them remember "the unchanging and unchangeable character of fundamental principles," . . . "No invention, no new machine, no increase in the number of your effectives, can change the inexorable laws of war. Great commanders may sometimes appear to achieve success by breaking the rules, but examine closely and you will find that the career of each of them is a crowning vindication of what I have told you."

The greatest souls have been fired to their highest achievement by failures of the past; but a man who understands psychology recognizes no failure, except it be as a stepping stone to something higher. It teaches man to recognize only the true and the successful. When our eyes are steadily focused toward the goal of our ambition, ravines of mistakes, rivers of misfortune, hurricanes of troubles, and cyclones of reverses are but the materials out of which the man who understands psychology carves his greatest success.

Great men are never deterred because of failure. If we do not recognize our greatness, psychology teaches us how to win. Frederick the Great ran away from his first battle, so did Charles the Twelfth, filled with fear, discouragement and failure; but they overcame it, went back to the fray, marshalled all of the forces within them (the same as **you** can do), and became Immortals.

The average man is as capable of becoming an immortal as Frederick the Great or Charles the Twelfth; it is only a matter of having that faith and understanding of the power within, which teaches us that nothing is impossible to the man who "believes he can."

You must face life's battles tomorrow with the courage of one who knows that victory is assured and that, should you meet a defeat or two, it is only a matter of delaying your ultimate triumph. Make no plans for any kind of a retreat, but think only of your ultimate goal and achievement.

General Grant would never allow defeat to figure in his daily diary. It had been a mighty severe day, and Sherman went to General Grant's tent that night with the intention of recommending that they retreat and give the victory to the enemy; but, when Sherman came into the presence of Ulysses S. Grant, the great commander was "chawing" the end of a cigar with such determination that Sherman could not muster up enough pepper to suggest "retreat", and so he said, "Well, General, we have had a pretty hard day of it today." "Yes," replied Grant, "we have had; but, damn it, we'll lick 'em tomorrow!" And they did.

When you are thinking of retreat, the better thought would be "victory;" but sometimes we have to back up, tack, and plow around. Your retreat can never be, by the law of psychology, a permanent defeat. It is only mustering your forces on another battlefield of life's experience, getting ready to marshal your talents and abilities to an ultimate triumphant achievement.

If failure has dimmed your life's perspective, Applied Psychology will teach you that anything which has come into your life can be erased by the power of the mind; and if your perspective has been blackened, the power of the mind can polish it until it will shine with all the brilliancy of a highly polished seventy-two inch telescope.

The "Ladies' Home Journal" and the "Saturday Evening Post" are the outgrowth of failure. Mr. Curtis, of this great publishing company, tried once and failed; but Curtis was too big for failure. What was a failure or two to a man who could build the best well-known periodical in the world? Why, failure was only a stepping stone; it was only getting his eye teeth cut; it was only learning a bigger game. Failure, to Mr. Curtis, was what Curtis needed; and the world needed Curtis to give us the "Ladies Home Journal" and the "Saturday Evening Post," not to mention the "Country Gentleman."

Patrick Henry has given us a speech that will be memorized by all American schoolboys to the end of time. Yet Patrick Henry was a no-account lawyer, an as-little-account farmer, a no-more-account business man, and was considered nothing more than a ne'er-do-

well. He had failed in many things, but all of these failures only stirred the emotion slumbering within the breast of the famous colonist; so that, when the great moment came, although confronted with the record of past discouragement and failure, he was able to reach in his immortal "Give me liberty or give me death!" one of the loftiest peaks that any orator's soul ever scaled.

Many people have the idea that the brain is not susceptible of any very great change, that its limits are fixed by the destiny of heredity, and that about all we can do is to give it a little polish and culture.

There are plenty of examples, however, of individuals who have completely revolutionized portions of their brains and have made strong faculties of those which were weak at birth or deficient from lack of exercise. There are many instances where certain mental faculties were almost entirely lacking and yet have been built up so that they have powerfully buttressed and stimulated the whole character.

Take courage, for instance: Many good and very successful people were once so completely devoid of this quality that the lack threatened to wreck their whole future. But with the help of intelligent training by parents and teachers, they have developed it until it became strong.

This has been done by the cultivation of self-confidence, by constantly holding the suggestion of courage before the young mind, by the contemplation of brave and heroic deeds, the reading of the life stories and works of great heroes, by the suggestion that fear

is a negative quality—the mere absence of the natural quality of courage which is every man's birthright—and by the constant effort to perform courageous deeds.

The brain is very adaptable. Each vocation makes a different call upon it and develops faculties and qualities peculiar to itself, so that as the various professions, trades and specialties multiply, the brain takes on new adaptive qualities, thus giving greater variety and strength to civilization as a mass.

If you apply the laws of psychology, success will come, and you can't stop it, although you build a watertight compartment around yourself. The application of natural laws brings about a natural result; and, when once these laws are tapped, harnessed, understood and operated, man himself will not be able to prevent it. No combination of circumstances can prevent the operator of these natural laws from bringing into his life the things which he desires.

Applied Psychology will teach you how to be successful, even though poverty shake its skeleton fingers at your despondent form and the winds of life seem to have blasted all your hopes.

For your success, you must understand that all of your power is within; that this is a God-given power; that it is God Himself. When we understand this law and this secret of strength and power, we become harnessed to the great universal dynamo and right thinking will snatch victory from defeat.

It is not enough to know that this power is within you, but you must have the faith and the courage to operate this law. You must believe that you can, and

by a systematic study of psychology, you will have a working knowledge of the practical laws that will unfold to you the power within.

I know a man who has the biggest drug store in his city and this is a city of first magnitude in the United States. When he was married he had no job and had just thirteen cents in his pocket. You will have to confess that the girl who could marry a jobless man, on an "unlucky" thirteen cents, on Friday the 13th, either had a lot of pluck or was a psychologist. Time demonstrated that she was the latter; there is no more ill luck on the 13th than on the 1st, unless your thinking makes it so. Their thinking turned thirteen cents into a fortune. When the young fellow was married, a man who had a dinky drug store and who was thoroughly disgusted with it, offered to sell it to the jobless "thirteen-cent" man; but a man with thirteen cents couldn't buy very much—especially in the drug line, judging from the way prescriptions are sometimes charged—so the young married man told the druggist he wasn't in a position to buy a drug store. However, if a man has character and faith and courage, he doesn't have to be in a financial position to go into business. There will be plenty of ways for a man to get money if he has the character and the grit and gumption, so this druggist told the young fellow that he could have the store and pay for it as he made the money. The "thirteen-cent" jobless groom and the "thirteen-cent" faith-bride bought the drug store on nothing.

As time passed, the young man, with his energy and

foresight and integrity, was able not only to make ends meet, but to pay off the indebtedness of the store. However, he didn't do it in that drug store—there he just made expenses. But a man who has the grit and a woman who has the psychology to marry on thirteen cents are not going to let a little thing like that deter them from their future ambition.

When this young man bought that non-paying drug store he said, "Some day I'll have the biggest drug store in the city;" and if he didn't make money there, at least he was still hanging on to his goal. So, after four or five years of just meeting expenses, with the original deal still hanging over his head, he moved to another location. Here he made a little money. After a number of years of making a little money, he sold that store about the same time that his relatives died. Whether this had any connection with the transaction or not, I do not know; but when his relatives died he left the city and then, later, he came back again.

What connection his dead relatives had with his coming back, I do not know, but nevertheless he came back, started another drug store and lost money. But a man who had his eye set on the biggest drug store in the city couldn't stop just because he lost a little money in his new store, so he started another drug store in another location where he lost some more money. (Lovely! For a man now reaching middle life, with the ambition of having the biggest drug store in the city, and seeing what money he had saved dwindling away!) But no one who is a good psychologist cares about a little dwindling of money. A psychologist

is tickled to death that he has money to dwindle—for there are lots of people who haven't reached the place where they can enjoy that sensation—and so he buckled up his spirit, smiled a little more, turned the crank of psychology, and bought another store. In this new store his money continued to dwindle.

He was in the middle of a block. The corner store became empty, and he saw the handwriting on the wall that some other druggist would come to that corner store and would get not only the little business he had but everything else in the neighborhood, and thereby his dwindling money might all dwindle out.

It takes some psychology and some faith, when you are going down hill and losing what money you have saved, to rent a second store in the same block, but this man had started out with the ambition to have the biggest drug store in his city. His experience told him that this empty store on the corner was a good drug-store site, and that if he didn't get it, somebody else would, and when somebody else got it, his business would be a "goner." So, taking another risk, he rented the second building. Now he had two drug stores on his hands in which his money could dwindle, if the dwindling was going to continue. It did—for awhile—and then the tide turned. About the time that he had lost all the money which he had made, it turned; the tide began to sweep him up on the beach of prosperity, and by the time he was fifty-five years of age, the tide had so swept him upon this prosperity beach that he had made back all the money which he had lost and he did own the biggest drug store in the city!

When you think you are going to drown, it is a mighty good time to paddle; and if you lose one oar, it is a mighty good time to paddle with the one that is left; and if you break the one remaining oar, it is another mighty good time to splash around with the piece that is left; and when that piece is broken up into splinters, it is a mighty good time to stick to a splinter, for thousands of men, who are successful and prosperous and leaders today, saved themselves with the last little splinter that misfortune and failure had left in their hands.

Mind is everything. Psychology teaches us the proper control of the mind which, in turn, brings to us everything we desire.

The one best way to find your work, be sure of it—for a genius is asleep in you as well as in all the rest of the sons of man—is by the application of Psychology.

Applied Psychology will teach you how to have a peaceful and happy home. There can be no such thing as an inharmonious home unless we allow it to be. There is no such thing as domestic intranquillity unless we allow it to be.

What makes a home? Bricks and mortar, furniture and fine trimmings? Nay! Nay! A home is not cold cement, stone, pine and fir, lath and plaster, for a palace can be a den of human reptiles and crocodiles. A home is not the material but the spirit within, and the most humble cottage can be a palace of love, and, when love is cherished and nurtured, we own a paradise. Man's mind—psychology—makes the paradise, not the architect nor the structure.

We may be in a theater, crowded to the doors, everything peaceful and serene, the actors holding us spellbound; and let someone run in hastily and shout "fire," and a great commotion, hubbub and turmoil will ensue; people will scramble over their neighbors in an effort to reach the doorway and escape; ladies may faint and men suffocate; and yet there may be no fire at all. The crowd becomes panic-stricken by the cry of "fire." What causes the panic? The fire doesn't do it for there is no fire. **Mind** does it because of the suggestion to the theater-goers that there is a fire. It is the mind which determines the state of our bodies, and what it produces in our bodies it also produces in our mental storehouses.

Dr. William A. White, of St. Elizabeth's Hospital, Washington, D. C., says: "It is high time to set up repair shops for minds that are out of order."

Dr. White is chief mental expert for the Federal Government and the superintendent of that great soldiers' and sailors' hospital just outside of Washington, which specializes on cases of sick minds. He is one of the leaders in the national committee for mental hygiene which sets the pace in the study of this subject, and his institution trains more specialists along this line—psychiatrists, they are called—than any other. He is the man in the nation about whom advanced thought on problems of the mind revolves.

In an interview with William DuPuy, Dr. White made the following statement:

"If your typewriter or your automobile or your sew-

ing machine gets something the matter with it, you know right where to go to get it fixed up.

"If you get the toothache, or corns, or poison ivy, you have but to go around the corner, peel a few layers off your roll and relief is yours.

"But if that master mechanism of the universe, the human mind, gets out of order, there is no repair shop. It must limp along with a flat wheel or a cylinder that does not fire until it becomes such an obstruction to traffic that it is hurried to the scrap heap.

"Civilization has fallen into another of the pitfalls of the obvious. It is leaving that thing which is nearest it, of the most importance to it—the engine that drives it—out in the wet, exposed to the elements. The human mind, which has built and preserved the complicated structure that is peculiar to man, has given no practical thought to itself.

"It is high time that we set up in every city a repair shop for minds that are out of order. It is high time that every municipal hospital had psychopathic wards, mental hygiene clinics, which would put the chains on minds that are skidding and bring them back to steady going."

It is easy to fan poisonous thoughts, already kindling, into flame; but Psychology teaches us how to put out the fire by getting rid of discordant thinking.

Indigestion, general stomach trouble, sluggish liver, irregular functioning of any of the organs of the body may produce a sluggish vitality which will change the features of the person within a short space of time. The stomach trouble, the indigestion, the sluggish liver

or the irregular functioning of the organs are probably due to wrong thinking. Grief, stress, anxiety, fear, worry, nervousness, all work their ravages upon the person entertaining such mental conditions, and these ravages are expressed in all kinds of inharmonious functioning of physical organs. Remove the nervousness, the worry, the stress, the anxiety, the fear, and the organs will become normal. So our health is a matter of mind.

Mrs. Bush had physical ailments peculiar to her sex. She was in such agonizing pain that if you were to come within eighteen inches of her bed she would scream in her agony for fear you might touch the bed. She was unable to stand. The doctors said it was a matter of two or three operations and then she might not have her health. Within six weeks, by mental treatment, she was a well woman. The old difficulty never comes back.

We are what we are because of what we think, and the great secret of life is to know how to think right. By right thinking, all of our inharmonious conditions become changed; by right thinking, we become inheritors of the abundance of life.

Mind does it. There is hardly a physical disability, with perhaps the exception of those brought on by accidents or contagion, but what is produced by mind. Get a kink in the mind and all kinds of disturbances in the physical body and mental realm ensue. It is a matter of understanding the kink; of charging the subconscious mind with a stronger counter-thought.

There are some surgeons, world famous, who had given up a cripple. She used crutches and had not

been free from pain for six years. These world famous surgeons were unable to bring relief and had sent her back home, hopeless. Within twenty minutes after I had seen this woman, the pain left, and that day she threw down her crutches and walked. A matter of mind!

A certain patient of mine had not slept well for years. She had a creeping sensation all over her body which became localized more especially in her legs and a spot on her head. This was a "creeping feeling," not itching or a pain, but just as though something were creeping inside. She said she knew she was going to become insane.

There is always a kink in the mind which produces our physical ailments, with the exception, perhaps, as I have said, of cases of accidents and contagion; and in the realm of contagion I believe it is more mind contagion than physical contagion; that is, I believe we talk so much about the flu, appendicitis, or infantile paralysis, that our consciousness becomes obsessed with these respective suggestions until the contagion does locate in the bodies of the victims.

This woman referred to above had hated her sister. She said that, at the last scene they had, she could have killed her sister, and she believed that if she had had anything in her hand, she would have attempted it. With one treatment (and by treatment I mean giving a counter-suggestion to that hate and the murderous thought) the woman became well. She, of course, had first to erase from her mind the thought of hatred which had produced the physical difficulty. Just a

kink in her mind! Her emotion had reached the state of hatred and murderous thoughts, and this in turn, had poisoned her system (see the chapters on "The Chemistry of Emotion" in this book).

One woman who, for fifteen years, had been a student along Truth lines, had obsessed her subconsciousness with the idea of her personal inability to achieve, to such an extent that she was on the verge of a mental breakdown. She had had one nervous prostration and felt a second one coming on. She had had great ambitions for her life, but somehow had lost the grip on herself and the faith that she could achieve. This was her kink. It reacted, and produced the nervousness which would have probably brought on paralysis, or at least another nervous prostration. By one treatment of twenty minutes of stronger counter-suggestion this kink was straightened out and the woman was made over.

When our nerves are raw with suffering and the doctors give no relief, try Psychology, the science of the mind; and where pink pills, colored water, poison and surgery do not effect a cure, remove the kink from the mind and become well. Maybe you have stepped on the hose of your mental water supply. Get off the hose and give it a chance for a full inrush of harmonious thinking.

Psychology teaches how to use the mind in sickness, limitations, despondency, fear, grief, emotion, reverses or sorrow.

A certain noted physician who used, probably, as much psychology in his practice as he did pills and

prescriptions, diagnosed the case of a certain woman's physical troubles as having been developed by worry. He gave this woman a prescription better than any druggist would have been able to compound. He told her to go home, put all of her worries into a box, lock the box, and throw the key away. If worries are the kink in your mind, remove the kink.

We may not be content with life as it now is. Our surroundings, environment, associations, work and conditions may have a tendency to upset our poise and balance. The application of the laws of psychology will teach us how to be content, that is, **have contentment,** which is brought into our lives by changing our mental attitude, and this, in turn, will change our conditions so that by an understanding of these laws and with right thinking, we will not have to be content with inharmonious conditions, associations, and environment.

Psychology will train the mind so that every leaf will become a palm; every flower a censer; every bird a chorister; every sight a beauty, and every sound, music.

The application of the laws of Applied Psychology will teach people to understand each other better; to view the individual life from the angle of the other person's point of view; teach us how to associate with each other without friction; teach us how to overcome our own particular difficulties, emotions, and temperaments, and view ourselves and all individuals in our true relationship to society. Applied Psychology will teach us how to keep our thoughts and tongues in the safety notch.

The application of psychological laws will revolutionize our ideas of criminal law, sociology, political and economic conditions, as well as juvenile government.

It will bring to individuals, to society and to the nations, a peace that passes understanding. "Peace hath her victories no less renowned than war;" and that peace of the soul which passes all understanding can be had through Practical Psychology.

Not only does Applied Psychology teach how to use the mind in sickness and misfortune (if we are unpsychological enough to believe in misfortune), but it also teaches us how to have charm, beauty, and personality. If a girl has a wretched complexion and a voice like a peacock, she can nevertheless become the dominant personality of the office and the popular girl of her society. (See the chapter which treats on "How to Develop Personality" in this book.)

In short, Applied Psychology teaches the law of human life from every angle: physical, mental, moral, temperamental and spiritual. Shakespeare says, " 'Tis the mind that makes the body rich." Every thought has its effect upon the body. The body in turn has its effect upon the mind. Psychology shows how the life and health, the feeling and emotions of each individual are determined by his particular temperament, with the corresponding reaction which the world gives toward him in a business and social way.

Thoughts determine all the events of a man's life as well as his physical, material, and spiritual destiny. If we are lubricating our "road to destruction," instead

of being rich in mind, psychology comes, bearing glad tidings of great joy, that the thoughts of failure may be crystallized, by the alchemy of thinking, into glorious possibilities.

Applied Psychology produces, not only riches of the mind and soul, but material riches—prosperity and abundance. Poverty thoughts are abnormal and rob us of many things which life has for us. We should form the habit of feeling prosperous and thinking prosperity. Psychology teaches us this. If a man thinks poverty he attracts to himself the very thing which he thinks. Job said, "The thing I feared has come upon me." Psychology teaches us to change our mode of thinking, and with changing our thoughts of poverty into thoughts of prosperity, conditions for our material gain also change.

I know of a young man who changed his habit of poverty-thinking to thinking prosperity thoughts; instead of pinching himself, buying the cheapest neckties, walking long distances to and from places of business to save carfare, he changed his attitude entirely, bought better clothes and rode on the street car; which in turn reacted upon his mental attitude so that he walked with more agility, spoke with more decision, and had his social and business intercourse with more force and power. This mental attitude was reflected in his demeanor and voice and action, and brought into the young man's life a higher position, with added influence.

A certain young man who had been more or less penurious, pinching and stinting himself, finally was

aroused by one of our courses of public lectures to join our Advanced Course Class. It cost him twenty-five dollars, but when he let go of that twenty-five dollars his attitude of pinching was changed, and he assumed the attitude of a man who could afford to spend for his own advancement the sum of twenty-five dollars. He had had considerable difficulty with the concern which employed him and with his business associates. The attitude of prosperity and success, joy and contentment which our class registered in his soul, changed his thinking and actions toward his employer and associates, which caused the employer to make an inquiry. When his "boss" found out that the young man was spending twenty-five dollars and going every night to our classes, he sent word to him that when the classes were over, his pay would be raised and he would be given a more responsible position.

Everything is right if thinking is right. Thinking makes it so. Thinking abundance makes abundance and thinking prosperity brings prosperity. Thinking limitations weaves the web of limitation that much tighter.

The laws of psychology, when applied to our life for success and for confidence and for courage, must of necessity remake our mental attitude, which in turn reflects upon our actions toward our family and our fellow men, in business as well as social associations.

While the great economic depression of 1921 was gripping the country, a man took our course who had been out of employment for over six months. His men-

tal attitude changed; he began again to have the old-time fervor and faith and confidence.

Economic depressions in our country are psychological, but, of course, to those who are caught in the meshes they are real as life itself. This man had caught the spirit of the country's depression until he himself was downcast, despondent, and depressed. He was living in the slough of despondency. As our course proceeded, he began to realize that there was just as much of a chance for him to get a job as anyone else. Therefore, with this new confidence, he went to a place and put in his application for a position. He was told that there were six hundred applicants ahead of him for that one position.

Six days before, that man would have been defeated by six applications ahead of him; but now, right thinking had made him a positive, courageous, dominant dynamo of belief in himself (and this attitude was caught by the man who had charge of employing.) When told that there were six hundred ahead of him, he said that it didn't matter, he would get the job anyway. With such confidence, of course he was going to get it. These courageous mental vibrations reached the mental receiving station of the employer, so that this man was awarded the position over six hundred others.

If we are out of a job or if we are in poverty, thinking will change our life. A discouraged, despondent, disheartened man will repel business instead of attracting it. He will repel the confidence of friends instead of attracting their confidence and support. Pros-

perous thoughts make prosperous friends and conditions. Applied Psychology teaches us how to make the mind prosperous (for further study of this, see the chapter, "Poverty a Disease," in this book).

The way to change yourself and your world is to change your mind. "As a man thinketh in his heart so is he."

Applied Psychology will teach us how to prevent certain forms of insanity. Insanity, the same as abnormality (defectives) is a condition of the subconscious mind. We have heard from scores of people who attended our lectures, who have been saved from suicide and from insanity. They had allowed conditions, environment, business reverses, failures, misfortunes and sorrows to get the upper hand of them (which, if continued, would have led them to insanity or suicide). By changing their mind, they changed their world; by changing their attitude, they saved themselves. (See also chapter XVI, "Smile, Smile, Smile," in this book.)

It is as easy to have friends as it is to breathe. If you have a voice that sounds like a filing saw and a frigid face like a crocodile, or if you are considered a "grouch" and too cold to register on a Fahrenheit thermometer, the application of right thinking will soften your voice, change your face, and attract warmth and radiance.

If we wish to have a friend we must be one; to be a friend, therefore, means to have a mind surcharged with the ambition to be friendly. If we are friendly toward others and continue to be so, no matter what

may be the attitude of others toward us, friends are bound to be won. How we may get our minds prepared so that we can be friends with all, is a study of psychology which you will more fully understand as you continue reading "Applied Psychology and Scientific Living" and "Practical Psychology and Sex Life," by the same author.

Insomnia can be cured, in fact, the worst standing cases of insomnia can be cured by Applied Psychology —by proper suggestions to the subconscious mind. We have had patients who told us they had not slept well for twenty, thirty, and forty years. We have had patients who resorted every night for years to opiates before sleep could be induced, and then could obtain only intermittent spells or snatches of sleep. We have taken such stubborn cases as these, and had the patient sleeping within forty-eight hours.

An understanding of the laws of psychology will overcome temper, envy, jealousy, hatred, and all kinds of immoral habits; and in their place bring peace, poise and power. If a man has been poisoned by prejudice or gangrened by jealousy, the antidote is the application of psychological laws.

Thinking makes us what we are, and, in this great day in which women are emancipating themselves not only from serfdom, by having the franchise granted, but also from foolish customs of dress of the past, we are delighted to see that their wisdom in wearing short skirts is changing man's mind to a great degree about the moral side of a woman's ankle. There can be no more immodesty about a woman's ankle or leg

than a man's, and when you see the bumps and "spavins" displayed by some men, you are sure there is not as much. So, you see, everything is in the mind.

I am a man of travel and have had considerable social intercourse for many years, and I know of the ways of life; but I cannot recall one instance within the last three years, since women have been wise enough to shorten their skirts, where I have observed a man stand on the street corner, look at a passing woman, and make any immoral remark.

In the days when long skirts tripped women's feet and gathered up all the microbes of the dirty sidewalks, which, in turn, swished back into the atmosphere to be breathed as she gathered the useless yardage of dress goods around the calves of her legs whenever she made an attempt to take a step, men would stand on the street corners and pass all kinds of indelicate remarks if they happened to get a peep at a passing woman's ankle. Now, man sees so many ankles that they are all the same to him; and there is no more immodesty about her ankle than about her wrist, except as thinking makes it so. Cover up the ankles, and the thing is different; show the ankles, and curiosity takes wings of the morning and obscenity flies to the uttermost parts of the earth.

Right living or wrong living depends upon right thinking or wrong thinking, whether it be in regards to health, prosperity, happiness, success, or dress.

Applied Psychology teaches us that we should work in conjunction with all the known laws of life and living, among which eating has its proper place—aye! a

most important place, for nineteen out of twenty cases of ill-health can be overcome by knowing what diet to use, so that the body may be nourished with as much and more pleasure in eating than in the old way of "stuffing." With exercise and proper eating, brains may be developed and constipation cured.

Psychology teaches that there is nothing ever lost under the law—all is good. If anything has been lost, whether it has been money, friendship, love, or what not, by a proper attitude of mind and operation of the law the lost will be returned. Not only will the principal be restored, but great interest will be added. If we have lost money, friends, love, happiness, by assuming the right mental attitude these things will all be regained and very often many times over.

Many years ago, the author took up a Government homestead, and out on the prairies of the great "American Desert" he met a man whose face was covered with a heavy beard, whose eyes were hidden by colored glasses, who had gone out on the plains of the far West to "bury himself."

He had been a very prominent newspaper man of the state; had prospered as well as could be expected, had married a charming woman, and had had a great future before him; but within one year after he was married, he was told that his wife loved some other man. This was a shock which stunned his senses and nearly paralyzed his mind; but upon regaining his composure, he took time to think it over, and with steadiness and unflinching eyes he approached his wife and told her that if she loved this other man he would

go away and let her live her life as she pleased; she could apply for a divorce and he would not appear against her. He was willing to give up the happiness of his life for that of the woman he loved.

True to his solemn, manly promise to his wife, he did not appear—the divorce was granted, his breast torn open and his heart left bleeding. When I met this man, he had come to the prairies to forget that he ever had had a heart and to get away from life; to surrender all hopes of happiness and to "bury himself."

Nine years passed. The man was unable to "bury himself." After the great crushing blow had passed and he was able again to think, the little shack on the prairies, nine by twelve feet, was too small for him. His great spirit must have room to rove and his ambition to soar; so he again entered the newspaper game and, within two or three years, became managing editor of a metropolitan newspaper in a distant state. Nine long years! Nine long years spent in living the life of a single man and trying to run away from the past, being true to the woman of his love; but you never lose anything in psychology but that it comes back with added interest.

At the expiration of the nine years he—a successful editor in a big city—met a woman of refinement, of culture and education. Not only had she diplomas from American universities, but she had taken post-graduate work on the Continent and was an accomplished musician, as well as a scholar. The man was attracted to the woman and, in time, they were happily

married. After a lapse of many months letters came to me from this man, written in the midst of his busy editor-manager's life, and what do you think these letters conveyed? They were chuckfull of one theme, and that theme was "love."

He had met the lady of his heart; he had married the woman of his soul; he had regained many times over what he had lost. His own words are that he "did not know what love meant" before. The love for his first wife, he said, had been "puppy love." Now soul had met soul; mind had met mind; spirit had met spirit, so that they truly were "two souls with but a single thought, two hearts that beat as one." He had lost his love. He had been true to his first infatuation for nine years, and he gained more than he lost. "You will never lose but that you will gain," is the law of psychology.

If nature has made you as full of the grouch-bug as an egg is full of meat, and everybody considers you a crabbed, cranky, cross-grained old individual, the application of the law of psychology may turn that brow of brass and that apparent heart of stone into a soul filled with sympathy, love, and harmony. The power is within, and all who get the proper understanding will know how to use this power for the changing of their temperaments.

Psychology teaches you how to listen and know when the bombs of trouble are coming and shells of misfortune are fired, and how to overcome all!

Your success, your triumph, your victory, depend upon the mental attitude which you assume and main-

tain. You are never defeated unless you think you are. You are never beaten unless you think you are. You have never lost unless you think you have lost. So long as a man believes that he is going to triumph just so long will that man be triumphant.

It is all a matter of mind; of mind solely and absolutely.

Study psychology, learn the laws, apply them and you are bound to win.

You have already won if you think you can win. We can, because we think we can! Think you can be victorious and victory is yours!

CHAPTER XII

WHAT IS LOVE?—HOW TO KEEP IT

Love Is King—How to Use Love to Win What You Desire

"Love is the fulfillment of the law."

When this pronouncement on love was made, it was in the realm of moral and religious development, by a man standing on the frontier of the world. Looking down the stream of centuries, he dared to prophesy that law would be superseded (fulfilled) by love.

We would need no law if love reigned in the hearts of man. And love will reign! Love will yet rule the hearts and actions of mankind!

Bayard Taylor says that "love is better than fame." Love is the gold in the coinage of man's emotions.

When the human race reaches the consciousness of living in the realm of love, it will need no law. We have laws because there are people who have not reached the consciousness of living in love. They are still groveling in the jungle of animalism.

We have laws because people have not yet reached the mental plane of playing the game of life squarely. We have laws because people do not know how to love. But the time is coming, I am firmly convinced, when there will be no need of laws because love for ourselves, love for our neighbors, love for our country, love for

other races and nations and love for God will eliminate the necessity of having laws.

If we really love ourselves and our neighbors, our country, our fellowmen, and God, there will be no need of laws.

As it is, we are mistrustful of the other fellow, of other nationalities. Distrust generates distrust just as love generates love; and under the law of attraction, when we mistrust some one there comes a time when this mistrust is manifested.

The time will come when we shall love and because love begets love, there will be no mistrust between the nations of the earth, and when mistrust is eliminated from the consciousness of the nations, love will have a chance to rule.

This seems idealistic, Utopian, but I believe that the Great Teacher of Galilee who taught His disciples, upon their request, how to pray, knew what He was talking about when He said, "Thy kingdom come, on earth as it is in heaven."

There is no law in heaven, wherever that may be, because heavenly beings need no law. Heaven is within us, and when heaven rests within the human heart, no law is necessary. Love is the fulfillment of the law.

We will never save ourselves, nor will the world ever be saved or the great day ushered in for world-wide brotherhood, unless we have love, one toward another. Battleships and armies, ammunitions, submarines, cannon balls and gas tanks can never bring "peace on earth, good will toward men." They attract the very things we want to eliminate. If we live in the

terms of battleships and cannons, we are, by the natural law of attraction, going to have use for cannons and battleships some time or other.

If we live in the terms of love, by the same token, the same natural law of attraction, we shall attract love to ourselves; and where love is, there can be no war. War comes because of wrong thinking, just as peace will come by right thinking. Think war, plan for war, talk war, expect war and you will get war. Plan love, talk love, think love, expect love and you will get love, and when the whole world is filled with love, there will be no need of arms and ammunition.

In 1855 David Christy wrote a book entitled "Cotton is King." He had no use for any foolish sentiment about the abolition of slavery, he said. He took the hard facts of life as he found them; and he went on to show that the interests of the southern cotton growers demanded slavery if they were to prosper, and further that the interests of the northern manufacturers of cotton in the mills of Massachusetts and New York also demanded cheap cotton, which could best be produced by slave labor in the South; and further, that the whole American people, wearing, most of them, cotton clothing, every day in the year, demanded this same system of production; and that therefore the whole agitation about the abolition of slavery was but the troubled dream of a few silly enthusiasts. "Cotton is king," he said, "and it will finally determine the issue!"

But hard-headed, practical man though he was, he was utterly and eternally mistaken. Cotton was not

king—love was king! Love of country and love of freedom, love of humanity and love of God—love was king even in that hour when David Christy was writing out his high claims about the kingship of cotton. And, indeed, before the ink was fairly dry upon the pages of his book, amid the rattle of musketry and the roar of cannon, in the quiet tones of Lincoln's Inaugural Address and in the prayers of millions of people, the fundamental lordship of love was being effectively asserted. Men and women did great deeds in those days; they made great sacrifices; they carried through great enterprises, not because they were being paid for it in cotton—they were not paid for it at all. They did it because they loved—they loved their country, they loved liberty, they loved humanity, and they loved God more than any material advantage whatsoever. Love is king!

"Love, and you will grow wise; grow wise, and you must love. One cannot truly love without growing better, and to grow better is to become more wise."—Maeterlinck.

Love will eliminate all festers that might turn into mental gangrene.

Love will span all chasms of environment and leap all canyons of heredity and conditions. Love is king.

An American missionary was going down the street of a city in China; he was not only filled with the Christian spirit of helpfulness but also with the American spirit of geniality. A little Chinese girl approached him, carrying on her shoulder a crippled brother larger than herself. The missionary stopped the little girl,

passed the time of day, and said: "That's an awful burden you're carrying, isn't it?" Whereupon the little Chinese girl put her brother tenderly down upon the sidewalk, looked up into the face of the American, and said, "Why, this isn't a burden, this is my brother."

Love knows no burdens; love has no burdens. Whatever may be your burden, as you think it now, when you understand the law of love, you will know that by love burdens are transformed into tasks of joy.

Speaking of love, I wonder if you know any old maids?

Many years ago, when I was a young preacher, with, perhaps, more enthusiasm and pep than caution, I announced, in keeping with my custom, through the medium of a home-made sign in front of the post office in that little town of probably four hundred inhabitants, that my subject, the following Sunday night, would be "Old Maids."

"Old Maids" didn't sound very dignified to one of my deacons; some deacons are not able to tell the difference between actual and apparent dignity. This deacon, I suppose, did not know what an "old maid" really is—he may have thought he knew. He didn't like the sound of the title and created considerable disturbance, within, and without the church, because "the preacher had announced such an outlandish subject."

He didn't want "old maids" discussed in the pulpit. He wanted "the gospel preached." It didn't interest him to hear a discussion on the spinster question which might help some woman over a rough and jagged path

of life. He would rather have had the minister preach a sermon on "hell-fire and brimstone;" tell the congregation that, unless they all got in the denomination chariot by accepting our particular creed, doctrine and mode of baptism, they were all doomed to hell, and that he, the deacon, and a few other "select" would be the only ones up in heaven, while the rest of his neighbors in that little community were writhing in eternal torment.

What a beautiful picture some so-called Christians have made of the God that Christ revealed to man! The One whom Christ called Spirit, Love, and Faith! How depraved the human mind has become, to be able to fancy, depict, and imagine the Father of the human race as consigning some of the children of His creation to eternal damnation, while a very few are saved for eternal heavenly bliss!

It was with some difficulty that I was able to get the sermon across. The deacon had stirred up a lot of fuss and the church was not sure whether they wanted me to talk on "old maids" or not. I don't know just what this man's conception of an "old maid" had been but surely he did not have the right perspective—within a few months it became public that at the time of his effort to block my ministry, this "good church deacon," who was a married man and had a family, had been supporting, and living with, another woman as well.

If he had known some of the "old maids" I had seen, he would, perhaps, have gone up and down the streets with a megaphone, crying out to the people to come to

ing our thoughts toward the time when whatever we want will come to us.

The very first thing necessary to change our conditions and environment is to change our mental attitude in regard to them; and the quickest, best way to change our mental attitude toward conditions and environment is to find something to love right where we are. There is somebody or something in our office, in our home, in our present surroundings to love, if we look for it. Love yourself, if you cannot love anything else. Surely there is some quality within yourself that is worthy of love. Put on your spectacles and find it.

Yes, there is something you can love. Use your energy for loving, and do not waste it on bemoaning your condition. The energy spent in complaining and bemoaning your fate, if properly used in constructive thinking, would take you from the place you wish to leave to the very place where you want to be.

Thought is energy! To waste your energy brooding over ill-luck and circumstances, is to burn up your mental force which, put to the right use, would lift you out of your "slough of despond." But by complaining and fretting and moaning, you are unconsciously putting your feet deeper and deeper into the mire.

Oh, yes! There is something you can find to love! If you are living in the same place, with the same, monotonous, treadmill, humdrum day's work ahead of you that you have had for the last twenty years, there is something you can find to love in that home. After

twenty years of living with John, you will not make him a better man or help him to get into a better position by continually holding the thought over him that he is not what you want him to be.

Maybe John hasn't been as successful as you expected him to be; maybe he has lost the ambition that you thought he had; maybe John isn't doing the best he can. That may be true; but when you wonder what is the matter with John you prevent John from being what he ought to be. You should hold no doubt-thought about John, wasting your energy in thinking of him as not being what you had thought him, but by constructive thinking, change him by changing your own attitude toward him.

Of course the same thing can be done with Mary. If she isn't the Mary that you thought you had married, you prevent her from being the kind of Mary you want, by wondering why Mary isn't the Mary that you thought Mary would be.

We extend to you our heartiest sympathy if you have to live the same old monotonous way, day in and day out, treading the same old mill that you have been treading for twenty years, but you will never get out of it by wasting your time and energy worrying about it.

There is something in that home you can find to love! You can love the opportunity of having children that call you mother—the glorious privilege of keeping a home together. Many a woman would give years of her life for this privilege. Love your home, love the things within the home, love your children, love yourself, offer up thanksgiving and gratitude that you are

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queen of your home and by taking such an attitude, by dwelling on love and thinking about your queenship, you will lift yourself from the place where you are, to the place where you want to be.

Suppose you have been washing dishes for the last twenty years at the same old sink—you'll never get away from washing those dishes if you keep your mind in the dishpan. Find something about the dish-washing to love—love the dishrag.

I can see women all over the country today "loving the dishrag," as they go about the duties that have become monotonous to them. I see them all over the country, singing as they wash the dishes, I see them all over the country leaving the dishpans and the dishrags behind, having loved themselves away from them for good.

I believe I have washed more dishes in my time than any twenty housewives combined. I used to have to wash dishes by the tubful—that was before the day of patent dishwashers. Among the relics of my life are some books I still have that became splattered with grease as they were propped in front of the big tubs where I washed dishes. I washed dishes and learned my lessons.

I loved the opportunity to study during my work when I put in fourteen hours a day, going to night school, and soon loved myself out of the dish-washing job. I loved myself out of the dish-tub by loving my books and my lessons. Women! if you don't like to wash dishes, you have my sympathy. I don't blame you, but you will never get away from dish-washing

unless you learn to love something around the dish-washing business.

Tomorrow, begin the new life by singing as you wring the dishrag.

Mrs. Bush is a born psychologist: She has never worried about anything and never will. "What's the use, a hundred years from now you won't know the difference." She didn't like washing dishes, and when I was a preacher at fifty dollars a month salary, with a family to support and Mrs. Bush the head of the family, there didn't seem to be any chance, so far as mortal eyes could see, of Mrs. Bush ever getting away from the dishpan. But we never gain our point by worry and fretting and bemoaning and crying "just my luck." Mrs. Bush put her love into the fifty-dollar-a-month home and into the dish-washing until the time came when she didn't have to wash dishes; she had others to do it for her.

Of course, if you like washing dishes and your heart is there, it is a most commendable thing to do, for civilization requires clean dishes. I suppose I have used this as an illustration because washing dishes was most distasteful to me, when I had to do it.

When I was a minister, it was the custom for ministers to spend a great deal of their time calling. I never could see the virtue in ministerial calling as generally practiced. The idea that a full-sized man should use up shoe leather traveling from house to house, wearing out doorbells by calling on women, never appealed to me as a man's job; it surely seemed as

though a real man could spend his time in a more profitable way.

However, it was the custom; and as my churches expected calling, I went at it with the spirit to do all of the calling that was expected of me, and I did it. I served two churches that will say I did more calling than any other minister they ever had.

The time came when I didn't have to call. When I became a minister of a city church and had my assistants and church callers, I did very little personal calling. I had lifted myself from the place where I did not want to be, to the place I desired, by finding something to love; for, as I did my calling on the women, I just loved the women so much that I loved myself out of the calling and was able to have others do that work for me.

A little newsboy in Pittsburgh had had a poor day's business. He came home at night without having had any supper and went to bed. The next morning he got up early and, without saying a word to his mother, slipped fifteen cents under her breakfast plate; then he went out to peddle papers. The mother, thinking that the little boy had reserved enough change for his breakfast, took the few pennies that he had left and bought her sustenance for the day. Poor business continued with the boy; all that day he had no meals, no breakfast, no dinner, no supper. Again he came home, as cheerful as he could be, and gave his mother what little money he had made. It wasn't until well into the next day that he got anything to eat. His great love for his mother prompted him to give all of his

little earnings, that she might have something to eat. That poor little newsboy came to be a professor in one of the greatest universities in America. Love knows only joy and happiness in service. Love knows no burdens; love has no burdens.

Thomas Dreier says: "There are as many persons starving for love and friendship as there are starving for bread."

When we remember that famine is considered a "normal" condition in India, we have a way of reckoning the enormous number of people who are virtually dying for want of love. We are told that in India one-third of the population never has enough to eat from the time they are born until the time they die; that two hundred millions of people go to bed hungry every day. If it be true that as many people are dying from love, how incumbent it is upon us, who have health and abundance and cheerfulness and psychology, to pass our kindness, our helpful thoughts and deeds, our love and good wishes on to others!

You may not know it but right now there is some one working at the bench with you, or behind the same counter, or in the work-shops or business office, whose heart is crying out for love. You will pass many on the street tomorrow, and be in personal contact with others, whose hearts are dying for your love, kindness and sympathy. Love is king! Let us crown the king of love in our hearts, and save the world from love starvation.

A business man who was in the depths of despair, was told to change his mind—"about face." Instead

of thinking of things as he found them, he was to think of things as he desired them to be: He was told to make affirmations of employment, success, prosperity, harmony, growth, happiness. At first in derision, then in amusement, then in curiosity he began to repeat the words. He found that a great calmness came over him while he pronounced the affirmations and finally repeated them with new strength and interest. Hope followed, and the ambitions which he had thought dead awoke to life. Prosperity came next, and affluence beckoned in the doorway of faith.

Moral disaster, spiritual shipwreck and material failure often engulf men because they do not know how to love—to love instead of fear, to be thankful instead of complaining, to use constructive energy in lifting themselves from where they are to the places where they want to be. Love somebody and something, and lift yourself up.

If it is your environment from which you would like to change, do not consume your energy by thinking of what an unpleasant neighborhood you are in and what uncongenial neighbors you have: Energy spent in that way of thinking will be consumed, and you will continue to have to live there. Instead, spend your energy in constructive thinking; dwell on the happiness that will be yours when you will have moved to the place where you want to go. Love what you have, so that you will have more love to love what you are going to have.

During the war, it was most difficult to get homes to rent, in some of the cities. I had a friend who was

living in a neighborhood she did not like, and she finally decided that she ought to make a change. She did not condemn the house she was in or criticize the neighbors around her, but she began to concentrate her thoughts upon finding a house to her liking, in a neighborhood that would be pleasing to her. She "loved" the house and the neighborhood she was in, and said beautiful and kindly things about her neighbors.

These love currents of pleasure and happiness lodged in the consciousness of a man who had a very beautiful house, in a most desirable part of the city, which he was soon going to leave inasmuch as he was leaving the city.

He caught the love vibrations of this woman and was attracted to her. He said that he did not want to rent his house to everyone, but believed that she would enjoy having the privilege of living in his home. Thus, she got the house to her liking, in a neighborhood very select, because she lifted herself from her surroundings, by constructive thinking—by finding something around her to love. The more we love, the more success and happiness will be ours.

In Philadelphia lived two boy chums. They fell in love with the same girl. As time passed, one of these young men began to see the serious situation to which the three had unconsciously come. He thought everything of his chum, and he loved the girl as only a young man in the flush of his first love could love. He saw that the time was coming when the girl must make a choice between himself and his friend—and he saw

that this choice was going to be a great trial to her. It did not matter which man she gave her heart to, there would be a parting of the ways between herself and the other man, and this other man and his friend, which could not but wring the heart-strings of all concerned until they bled.

If he were to be the lucky suitor, his friend would have his heart torn open perhaps never to heal. As he saw it, there was but one solution and that solution he carried out to the utmost with the spirit of a man and with a courageous soul.

Without saying a word to either his friend or the girl, he left the city and disappeared from their lives.

After twenty-five years had elapsed, this man, who had lived a lonely life, loving the girl as in the days of his young manhood—true to the only woman he ever could love—returned to the city; he returned after both his sweetheart and his friend had died. They had married shortly after his disappearance and three children had been born to them. His chum had not prospered very well, as the world judges material gain, while he himself had become a very rich man.

Upon hearing of the death of his old friend and sweetheart, he searched for the children and told them that it would give him much delight and pleasure to see that they were started in business or in whatever vocation they might choose.

Thus his love which he had relinquished, twenty-five years ago, for the sake of another, continued to bless the children of his dearest friends. That kind of love

is king, and that kind of love, in time to come, will reign supreme in the hearts of men.

When love becomes the fulfillment of the law, man will consider the other person's feelings before his own. He will be willing, if need be, to go to the extremes in rendering service to others.

Ah, yes, love is king! Love knows no burdens; love transcends all conditions; love is the fulfillment of the law.

It is the opinion of many that Rosa Bonheur has no superior in the realm of animal portrait painting. There is a reason: she was a lover of animals; her love was mixed with the very paints and colors of her wonderful artistic productions.

Nero was a big lion of the jungle: he was a most ferocious beast. He had been captured and brought, as had many other lions, to be trained and exhibited before the eyes of the public to show the power man has over the lower kingdom. But Nero was a more spirited beast than the other lions; the lion tamers were not able to curb him. The hot blood of his native jungle ancestors surged through his veins with a spirit of wildness so that he never came "under man's control."

His body bore marks of many beatings—welts showed on his hide which would stay as long as he lived. One eye had been jabbed out by the animal trainer in his effort to curb the king of the jungle. He was not worth much to the animal trainers, since he could not be exhibited.

Rosa Bonheur bought this untamable, unconquerable, ferocious lion and had him taken to her home. It was

not long, we are told, before Nero was as docile as a domesticated cat, won over by her gentleness and her love. After her day's work she would doff her apron and Nero would be allowed to come into the studio unmuzzled, and she would romp and play with him with all of the ease and joy with which most women fondle their pet kitten. She had used no weapons, no prods, no hot irons to jab and torture the lion. Love had succeeded where brute force had failed.

The time came for her to leave him and travel abroad for a year, so Nero was sold to another animal trainer. Now came a repetition of his former experience: beatings, poundings, welts. The other eye was put out by the keeper in an attempt to master the brute.

After Rosa Bonheur had returned, she was visiting a circus in a small town, observing the various animals in their cages. A big lion was in one of the cages with both his eyes out, the sightless sockets unmindful of the crowd as it surged by.

When Rosa Bonheur came to this cage, she immediately recognized her old pet. She said just one word, "Nero," and as soon as that word was uttered the lion sprang to his feet and dashed against the side of the cage with such force that he was stunned. As he fell back into the cage, he gave a peculiar cry of welcome that had been his way of greeting her in the days when Rosa Bonheur was his mistress.

She took Nero back to her home, and when the lion died, both his paws were resting in the lap of the famous painter. When everything else fails, love will succeed.

You can give nothing greater in this world, whether to animal or to man, than love. Love is king.

After Livingstone had made his way through the jungles of Africa and had not been heard from, for years, Stanley made his sensational search in the heart of Africa for the lost explorer. As Stanley went from tribe to tribe, inquiring if they had seen Livingstone, describing him and explaining that it was a white man, their faces would light up with pleased remembrance of the kind missionary-doctor who had passed that way years before, as, in foreign tongue, they gave expression to their gratitude and love.

Love is the universal language. Love transcends language, nationality, and species. Love is king.

You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. Carlyle said of Robert Burns that "there was no truer gentleman in Europe than the plowman poet." It was because he loved everything—the mouse, the daisy, and everything, great and small, that God had made. With this simple passport he could mingle in society and enter courts and palaces right from his little cottage on the banks of the Ayr.

Love is the fulfillment of the law. If you do this one thing—love—you will do the other one hundred and one things without thinking of them. If you love you will unconsciously fulfill the whole law—the law of attraction will draw home—prosperity, peace and power. This old world of ours is as yet but a child in a

go-cart and the practice of love is still in its swaddling clothes.

If we want to have friends we must cultivate a taste for friends, if we would love God we must cultivate a taste for God. Love does not live without nourishment; we can only keep love by loving.

What makes a good sculptor? Practice.

What makes a good musician, a good ball player? Practice.

What makes a good lover? Practice.

Love attracts everything else. We must work for love with the same intensity as we do for character and prosperity.

To be lovable is to practice love. That man who thinks he can have love in his home and keep it, living a selfish life, spending his time at the clubs or elsewhere, leaving his family to get along without his presence; who thinks that he can wield the scepter of a tyrant and have everyone in the family dance at his fiddling, has a wrong conception of how to keep love. If love is to be kept, we must work just as hard as we worked while we were getting it. Love cannot be bought; love cannot be cornered; love cannot thrive by limitation; we can keep love only by showing the same persistent spirit with which we sought love and got it.

Of course, we do not mean that man is the only side of the household to manifest more love. The woman who nags or pouts or has fits of mood or dictates or domineers is just as guilty as the man who plays the tyrant in the home.

Love can only be kept by loving. Happy homes can

only be maintained by all in the household doing their share of loving. Each must spend as much energy and time and effort in keeping love as is spent in getting it.

Love is king, but the king can keep his crown only by constant watchfulness and untiring effort.

The world has been dominated by many and divers "ages," past and present. The Age of Copper had its inception in Egypt, the Age of Law (Pericles) in Greece, the Age of Art and its renaissance in Florence. We speak of the Age of Cotton, of Electricity, of Steel; but neither copper, law, art, cotton, electricity nor steel is king. Love is king.

New "ages" may rule, one after another, and one after another be uncrowned by succeeding ages, but through the corridors of time, love will ever be acclaimed the mightiest monarch of all.

The brow of man has been adorned with the wreath of love, fashioned by the hand of Divinity; and no ruthless hand of greed, ambition or power will ever be able to dethrone man's noblest passion—love.

From Plato to Herbert Spencer, reformers have toiled to frame new schemes of sociology. There is none so grand as the sociology of Jesus of Nazareth. As yet we have not practiced the sociology of the New Testament; we have spent the centuries wrangling over its theology. Surely, man's relation to God is of paramount importance. But it will never be rightly established unless we take up at the same time the other problem—man's relation to man.

Theology took no account of man as man, as an individual human being. Man was a mere unit of theological

doctrine, an unknown quantity. He was, therefore, taught to believe through fear, rather than love. Now we are learning slowly that "to believe is to love," that the first commandment is to love God, and the second, like unto it, to love man.

To love man means to assist one another in all life's transactions, and that means to help ourselves. Love as a motor power and as a practical working basis is coming to be recognized throughout the world.

The monotone of the old thelogical chants, "In the beginning God created the heavens and the earth," is being supplanted by the ringing tones and forceful gestures of the practical man of business and of public affairs. We can best "save" others and add to our own "treasure in heaven" by rendering unselfish service, by "loving." Love is king, in business and government as well as in religion and in the home.

Reformers and preachers had acted on the supposition that men would respond to fear, to authority. Priests and prophets had thundered of law, had frightened with threats. Christ spoke of mercy and love, and lo! where one man had responded to fear, a hundred were answering to love! Love had been in their hearts and they knew it not; but when the Son of Man spoke to them with the voice of love, they understood its language.

Lyman Abbot says that "a thousandfold more men have responded to the parable of the prodigal son, which is but the word of love, than ever responded to threat or penalty."

Christ taught that we are children of God. He did

not argue this. He asserted it. "When ye pray," He told the disciples, "say, 'Our Father.'"

Men and women who had lost hope, who had been without love and without faith, or at least, had no consciousness of faith and hope and love, began to flock around Him because by His words, by His very presence, He invoked in them the faith, the hope, the love, which was in them, but had been dormant because unrecognized.

Fear of punishment, dread and horror had been so long the only fruits that had been grown on the "tree of humanity," that Christ's psychological teachings of love took root and grew as if in virgin soil.

When the church drifted away from its moorings—the love of Christ—it watered its stock and has not been able since to pay dividends on its inflated capital.

It cannot be said today that humanity sits like an owl on a dead limb upon the tree of knowledge and hoots the same old hoots that have been hooted for the last eighteen hundred years.

We are proclaiming today the gospel of the Son of Man who came to give His life as a ransom for many—who loved us that we might learn to love God and man.

Psychology is the unadulterated gospel of love.

Christ led no army, He wrote no book, built no church, spent no money; but He loved and so conquered, and this is beginning to strike home. Paul's argument is gaining adherents that when all prophecies are fulfilled and all knowledge becomes obso-

lete and all tongues grow unintelligible, love the greatest thing in the world, will remain.

This is our hope for the world; that we shall learn to love and, in learning that, unlearn all anger and wrath and evil speaking and malice and bitterness.

Dwight L. Moody, the greatest evangelist of his day, had a Christian friend in business who had a hobby of putting his time and money into a Sunday school. To insure its success, he employed salaried teachers. He had built up a Sunday school of fifteen hundred youngsters. His pride in his institution was expressed in the assertion that no boy or girl going through that Sunday school should be disciplined except by love.

It doesn't matter what goal a man sets himself or what motto may become his life's inspiration, he usually reaches a place where conditions rise up to blast his hopes; and it is the man who can, in turn, rise up with a majestic faith in himself to prevent the blowing up, who becomes great and remains great.

This man came to a place where the blasting of his hopes seemed to be unavoidable. A young urchin of the street who had never been in a Sunday school before and had learned nothing of religion in his home, came to the school one Sunday with the defiant attitude of a young Bolshevik. He hadn't been there long before he punched the boy next to him in the ribs, stepped on the toes of another one, talked out loud, got up and kicked his chair over.

By the time the class was over, discipline was disorganized; and when the youngster came back a Sun-

day or two after that and did the same thing, the class was demoralized and the teacher discouraged.

The superintendent, true to his standard of "discipline by love," with gracious mien transferred the little outlaw to another class; but by this time the urchin felt emboldened, so he repeated his performance: gave a jab in the ribs of the boy next to him, stamped on the toes of the boy at the other side; treated another to a punch in the back, jumping up and kicking over the chair between times. The teacher was chagrined and the class horrified.

After this class had also been demoralized, the superintendent changed the boy again, but the change was only a repetition of what had gone before, and finally his patience was exhausted and his notion of "ruling by love" changed. So he called a meeting of his teachers and made it known that he had had quite enough of this one particular boy; that the whole Sunday school was affected by the spirit of the outlaw and that if he continued, all classes would be disorganized and the Sunday school disrupted. He told the teachers that, the following Sunday he was going to bring that boy onto the platform and make an example of him. He was going to show him and the rest of the school that any scholar who thought he could come into that institution and tincture the atmosphere with his unholy actions, would better take a second thought before he'd try it again. Therefore, he informed the teachers, "he was going to reprimand this boy in front of the whole school and expel him."

One of this superintendent's teachers was a rich

woman. She didn't have to teach; she wasn't compelled to spend her time and strength in such a trying position as a Sunday school teacher's, but, despite her riches, her heart was in the right place. She had an ambition to serve, and was doing the best she knew, along with all the other teachers in the school. She told the superintendent that, before he made an example of this boy, she would like very much to have the privilege of having him transferred to her class. The superintendent replied that it was no use: the boy had been given lots of time and plenty of chances to show a disposition to act fair and play square, and he had betrayed the confidence placed in him time and time again.

The superintendent informed this godly woman that he had thought all boys could be won by love, but this boy couldn't; that this was a time when, if not the rod, something just as strong had to be administered. But the woman insisted with such delicate persistency in behalf of the urchin of the street, that the superintendent finally yielded, saying that if she wanted to take the boy she could, but it would do no good.

Next Sunday the boy was transferred into this rich woman's class. He sat there, wiggling awhile, attracting the attention not only of his class, but of the other classes around him. Then the spirit of the "Old Nick" prompted him to punch the boy to his right in the eye, to jab the boy to his left in the ribs, step on the toes of another, get up and kick over his chair. The teacher was not only chagrined, but dumbfounded. She didn't

know what to say or do. Love was not only speechless but powerless as well.

When she attempted to reason with the little monster about his deportment, he kicked her on the shins and spat in her face—love hadn't gotten very far. She was unable to say anything further until the last hymn before dismissal was being sung, when she leaned over the boy and said: "I should like to have you walk home with me," to which he retorted, "G'wan, I ain't goin' to walk home wid you, or no place." Then the teacher, not giving up hope, said: "Well, if you won't walk home with me then I'll go with you," but the boy wasn't used to Sunday school teachers going home with him, so he blurted out with emphasis: "Naw, you hain't goin' to go home wid me, I wouldn't have nuthin' to do wid you, I won't be seen on the street wid you, an' what's more, I'm never going to come back to your old Sunday school, I'm done with it. See?"

Then the teacher said, "If you won't go home with me and if I can't go home with you, you come to my house next Tuesday. I won't be there, just ask the servant and he'll give you a package." But the boy replied in his curt way that he wouldn't come for no package of hers; he wouldn't be seen coming up her steps, and that he was done with her, done with the Sunday school, and done with everything that pertained to the old church, "see?"

But the woman knew that the boy's curiosity had been aroused, so the package, according to schedule, was left with the servant. Tuesday came, and with it came the boy. The servant handed him the package.

The boy went down the steps and back to his home as fast as he could go. When he opened the package he saw some things that are appealing to little boys. There was a new suit of clothes and a pair of shoes with brass buckles, such as he had never had before, and a red necktie; but there was something more in the package than the clothes and the material gifts. The greatest thing in the package was a letter from his Sunday school teacher. The letter had in it something to this effect: "My dear George, I am sorry you're never coming to our Sunday school again and this is just a little token of my remembrance and love. I want you to know that as long as I live I shall pray for you every night; I shall pray God to make you an honest, upright, prosperous citizen; I shall pray God that you will be an honor to Him and become a most successful man. While I live, you may know that your one-time Sunday school teacher is praying for you."

This was something new to the little fellow. He had been raised in a home of cuffs and scoldings, reprimand and fault-finding. He had never had any one speak to him with such tenderness as this, and the tears ran down his cheeks.

The next morning he ran to his teacher's home; he got there before she was up. He waited until she came downstairs. When she saw the boy she asked, "Well, George, what brings you here?" and George said: "Oh, Ma'am, you have been so kind to me; I never had any one in all the world speak to me like you have. I never before had any one give me any words of encouragement and love; and to think that you would pray for me after I was so mean to you, makes me so

miserable and so unhappy that I just wanted to ask you to forgive me. If you will only forgive me, Miss, and let me come back to Sunday school, I promise I'll be the best boy in your class."

True to his promise, the boy went to that Sunday school in this teacher's class, and there was no better scholar out of the fifteen hundred in that big school than this one-time-outlaw street urchin. Where impatience and anger had brought no results, love had conquered. Love is the fulfillment of the law. LOVE IS KING!

CHAPTER XIII

VIBRATION

The Greatest Law in the Universe—Just Lately Understood—What it is and How To Use it for Your Immediate Success and Health — The Prevention and Cure of Worry

All life is vibration. Alexander Graham Bell says that it is remarkable that nearly all recent steps in science have had to do with discoveries of new vibrations; and, just as we are in our swaddling clothes in the understanding of electricity, so are we in infancy in the understanding of the law of vibration. It may be that this century will bring us more wonderful discoveries in the realm of vibration than the last century brought to us in the realm of invention.

In 1921, Judge Graham of San Francisco based a decision against a woman who disclaimed the father of her child, upon blood vibration tests, administered by Dr. Albert Abrams' "oscilloscope." Dr. Abrams, Professor in Stanford Medical School, San Francisco, claims that, not only can parentage be determined by vibration through the use of the "oscilloscope," but approximate age, race, ancestry and sex may also become known: electronic vibrations of the blood form the basis for this new phase of science.

The case referred to was that of a mother, Mrs. Del Secco, divorced from her husband, Julius Sorine, who went to court to gain custody of their six-year-old boy,

Eugene. Mrs. Del Secco said, in court, that she had been untrue to their married life and that Eugene was not the son of her own husband. Drops of blood from the baby and from the father were taken. The instrument, according to the reports of Dr. Abrams, showed the same rate of vibration and synchronized.

In other words the blood of the father and of the son vibrated in unison, indicating that the boy's parentage was legitimate and that the mother had not told the truth.

All life is vibration. We say that the bell is a sounding body, but this is not true; all that the bell does is to start vibration in the air, and when these vibrations reach the velocity of thirty-two thousand per second, the sound becomes apparent to the human ear. The human ear distinguishes sound when vibrations are produced at the rate of thirty-two thousand to thirty-eight thousand per second. Above thirty-eight thousand per second the vibrations continue, but the ear does not register the sound.

Professor Hardenback has said that no ear can hear a sound when the waves run below thirty thousand per second—that such sounds, to hear them, would kill a person. So we see that hearing is in our mind and not in the bell, not in vibration, for there are vibrations above and vibrations below those which the ear registers as sound.

You may also have an erroneous impression of the use of the electrical wire in the telephone. When you speak into a telephone mouthpiece so that your voice is heard at the other end of the line, you may think that the wire carries the sound. This is not so. All

the wire does, is to guide vibrations which the voice creates in the atmosphere. Without the electrical wire guiding these vibrations, which are made by the voice creating disturbances in the ether, the vibrations would not be carried to a given point but would spread and scatter, shoot up and shoot down, shoot right and shoot left; without a concentrated guidance of the vibrations which the voice creates, the sound would be heard only at a short distance from its source.

Wireless telegraphy has shown us that these vibrations are not dependent wholly upon wire. They are ethereal vibrations. You say that "the sun gives light;" yet this is governed by the same principle as speaking into the telephone receiver. The sun simply gives forth energy which produces vibrations in the ether, at the rate of four hundred trillions per second, creating what is known as light waves. These light waves register upon the sense of sight, and we see light; but light is in our mind the same as hearing. The sound is not in the bell—the sound is in our ear; light is not in the ether—light is in our eyes; therefore, hearing is a process of the mind and seeing is a process of the mind. All is mind.

Go into a room, pull down the shades, close the shutters and you shut out the light vibrations. These light vibrations are not allowed to register on the retina of the eyes, therefore you do not see the light; but the light is still there. So, you see, light is in the mind.

When the number of vibrations increases, the light changes in color, each change being caused by shorter

or more rapid vibrations; so, although we speak of the grass as being "green," or the sky "blue," or the rose "red," we know that this is true only in our minds. The sensations experienced by us, as the result of vibrations of light waves, produce the color effects. When these vibrations are reduced below four hundred trillions per second, we no longer experience them as light but as the sensation of heat; therefore, heat is in our mind.

If the human race ever overcomes what we erroneously call "death" (there is no death—all is life; what we term death is only change or "transition" or "passing on" of life to other planes), it will be by vibration. There are those who believe that Jesus overcame death; what we term "physical death," I mean. If this be so, he did it by vibration.

In 1917, Mr. Bancroft Gherhardi, engineer of the American Telephone and Telegraph Company's New York plant, wireless expert, predicted that it would not be long before we would talk around the world: a man could be in a telephone booth in New York City, send his message around the world, and have it received by another man in the booth next to him. The man speaking in the telephone booth would talk by telephone to San Francisco, where his voice would leave the guidance of the telephone wire and, by wireless leap across the Pacific Ocean and light upon a telephone wire in Hongkong. This telephone wire would guide the sound across the continents of Asia and Europe to Paris, where it would again leave the guidance of the telephone wire and make another leap this time across the Atlantic, coming *en rapport* with the wire at

New York City, which would convey the message back to the man in the booth next to the speaker.

That we can speak around the world has since been demonstrated; not, perhaps exactly in this way, but we have at Bordeaux, France, a wireless sending station strong enough to send a message around the world. This has not yet become practical, because no receiving station has so far been devised adequately to receive the message; that it will soon be perfected, we have no doubt.

But your thought will travel many times faster than a wireless message can travel; you may think a thought and, quicker than wireless, it will pass around the globe.

"Suppose you have the power to make an iron rod vibrate with any desired frequency in a dark room. At first, when vibrating slowly, its movement will be indicated by only one sense, that of touch. As soon as the vibrations increase, a low sound will emanate from it and it will appeal to two senses.

"At about 32,000 vibrations to the second the sound will be loud and shrill; but at 40,000 vibrations it will be silent and the movements of the rod will not be perceived by touch. Its movement will be perceived by no ordinary human sense.

"From this point, up to about 1,500,000 vibrations per second, we have no sense that can appreciate any effect of the intervening vibrations. After that stage is reached, movement is indicated first by the sense of temperature and then, when the rod becomes red hot, by the sense of sight. At 3,000,000 it sheds violet light. Above that it sheds ultra-violet rays and other invisible

radiations, some of which can be perceived by instruments and employed by us.

"Now it has occurred to me that there must be a great deal to be learned about the effect of those vibrations in the great gap where the ordinary human senses are unable to hear, see or feel the movement. The power to send wireless messages by ether vibrations lies in that gap, but the gap is so great that it seems there must be much more. You must make machines practically to supply new senses, as the wireless instruments do.

"Can it be said when you think of that great gap, that there are not many forms of vibrations that may give us results as wonderful as, or even more wonderful than, the wireless waves? It seems to me possible that in this gap lie the vibrations which we have assumed to be given off by our brains and nerve cells when we think. But then, again, they may be higher up, in the scale beyond the vibrations that produce the ultra-violet rays.

"Do we need a wire to carry these vibrations? Will they not pass through the ether without a wire just as the wireless waves do? How will they be perceived by the recipient? Will he hear a series of signals or will he find that another man's thoughts have entered into his brain?

"We may indulge in some speculations based on what we know of the wireless waves, which, as I have said, are all we can recognize of a vast series of vibrations which theoretically must exist. If the thought waves are similar to the wireless waves, they must pass from the brain and flow endlessly around the

world and the universe. The body and the skull and other solid obstacles would form no obstruction to their passage, as they pass through the ether which surrounds the molecules of every substance, no matter how solid and dense.

"You ask if there would not be constant interference and confusion if other people's thoughts were flowing through our brains and setting up thoughts in them that did not originate with ourselves?

"How do you know that other men's thoughts are not interfering with yours now? I have noticed a good many phenomena of mind disturbances that I have never been able to explain. For instance, there is the inspiration or the discouragement that a speaker feels in addressing an audience. I have experienced this many times in my life and have never been able to define exactly the physical causes of it."

Again, Dr. Bell believes that every man is sending out, from his mind, vibrations of enormous rapidity and infinitesimal wave-lengths that pass completely around the earth, which would reveal his thoughts if there were some way of receiving them or recording them.

"Many recent scientific discoveries, in my opinion, point to a day not far distant perhaps, when men will read one another's thoughts, when thoughts will be conveyed directly from brain to brain without intervention of speech, writing, or any of the present known methods of communication.

"It is not unreasonable to look forward to a time when we shall see without eyes, hear without ears and talk without tongues.

"Briefly, the hypothesis that mind can communicate directly with mind rests on the theory that thought or vital force is a form of electrical disturbance, that it can be taken up by induction and transmitted to a distance either through a wire or simply through the all-pervading ether, as in the case of wireless telegraph waves.

"There are many analogies which suggest that thought is of the nature of an electrical disturbance. A nerve which is of the same substance as the brain is an excellent conductor of the electric current. When we first passed an electric current through the nerves of a dead man we were shocked and amazed to see him sit up and move. The electrified nerves produced contraction of the muscles very much as in life.

"The nerves appear to act upon the muscles very much as the electric current acts upon an electro-magnet. The current magnetizes a bar of iron placed at right angles to it, and the nerves produce, through the intangible current of vital force that flows through them, contraction of the muscular fibers that are arranged at right angles to them.

"It would be possible to cite many reasons why thought and vital force may be regarded as of the same nature as electricity. The electric current is held to be a wave motion of the ether, the hypothetical substance that fills all space and pervades all substances. We believe that there must be ether because without it the electric current could not pass through a vacuum, or sunlight through space. It is reasonable to believe that only a wave motion of a similar character can produce the phenomena of thought and vital force. We

may assume that the brain cells act as a battery and that the current produced flows along the nerves.

"But does it end there? Does it not pass out of the body in waves which flow round the world unperceived by our senses, just as the wireless waves passed unperceived before Hertz and others discovered their existence?"—Alexander Graham Bell.

We are told that if we were to throw a stone in the middle of the ocean, this stone would create ripples which would continue forever. Scientists tell us that each time we wave our hand, we create, so to speak, ripples in the universal ether which likewise never stop. This is also true of the voice: it starts electrical vibrations which never, never, stop, which travel on and on forever and ever.

On the same principle thought vibrations which we create in the universal mind continue to travel until they produce a resonance in some person's mind in tune with our own. These vibrations will, therefore, be registered in the mind of the mental receiving station attuned to our own.

A wireless message is sent by a sending station attuned to a certain key. Vibrations, created by the wireless sending station, travel through space until they come *en rapport* with another instrument of the same key, where the message is received. Man's thoughts travel in identically the same way. When a man thinks, he creates disturbances in the universal ether. These disturbances travel the same as wireless vibrations, only faster, until the vibrations are received by another mind of the same "key."

This is the secret of your success or failure, of your health or sickness; for all of us are sending stations and receiving station for thoughts. If we are strong and positive, we receive the strong and positive thought currents generated by strong and positive minds. If we are weak and negative, we become receiving stations for weak and negative thought currents. If we, perchance, are negative but withal in good health, we may ward off, for a time, any of the thought currents which would bring us failure, disaster, disappointment, sorrow and ill-health; but should our physical vitality be lowered or our minds disturbed by worry or anxiety, these negative thoughts may register in our mental receiving station, creating all sorts of financial or domestic trouble, disappointments and ill-health.

We are not only mental receiving stations for thoughts but we are mental receiving stations for sounds. There are some people who have been negative receiving stations for all sorts of noises, for sounds which have created ill-health; and while they live in a neighborhood where these sounds are continuously heard, they never can become well. All of the mental practitioners and medical specialists in the world cannot make them well until they change their environment.

Many of us are receiving stations for vibrations which cause business inefficiency, domestic inharmony and physical distress, because our minds are disturbed by the shrill call of the newsboys, the rattle of street cars, the grating of wheels, the honk of automobiles, the rumble of wagons. These disturbing vibrations register in our minds and, in turn, are reflected through

the nervous system until we become physically unfit; and, while we continue to live where these noises register within the radius of our mental receiving stations, we never can become well.

Change our neighborhood, change our location, and we change our physical as well as our mental condition.

Not only will discordant sounds and inharmonious surroundings bring us ill-health, but it will lower our efficiency. A man may not be succeeding and may wonder why; he may be losing his grip, or he may have lost his pep and is not able to account for it. It may be because he is living where discordant noises register within his consciousness, or he may be living in inharmonious conditions at home or at the office, where he has become a receiving station for discordant sounds and thoughts. These, in turn, have reacted upon his consciousness, and inefficiency follows.

Many a person is ill and will remain ill, and many a person has lost his efficiency and will never find it, until he changes neighborhoods or gets away from inharmonious mental conditions.

Others cannot endure inharmony in the home; discord—jealousy, envy, fear, distrust, nagging, twitting—prevents many a person from retaining or regaining his health and from being successful. Most of us, although we do not know it today, are having our health undermined and our efficiency lessened because of such inharmonious surroundings. Change the surroundings and you change your life. Change the rate of vibration and you change your life. Raise the rate of your vibrations and you will have health, success, prosperity.

Therefore, if we want to change our conditions, we should raise our rate of vibration.

Every mental action is a vibration. Vibration has its effect upon the human system. Every given vibration immediately modifies every atom in the body: every cell is affected and an entire chemical change takes place by a change of our vibration.

We may, unconsciously, have become receiving stations for conditions around us, which, in turn, brings us all kinds of ill-health and inefficiency.

I was called in to see a patient who had been ill for many years. She had had many medical specialists examine her, and for nine or ten years had been a student of mental science. The day before I called upon her, another specialist had been to see her and had left her with the "glad tidings" (?) that "nothing could be done for her."

As elsewhere stated, every case of sickness is really a matter of a "kink" in the mind. We do not deny that a man has pain; that the physical organism is out of harmony and racked by agony; but the science of it is, that this is a matter of mind: by changing the rate of our mind's vibration, we change our physical condition.

To get speedy results from mental healing, the wise practitioner should put his finger upon the "kink," and once this is removed, the patient becomes well. When I am called to a patient that has been given up by specialists (for we usually get the ones who have "no hope"), I try to learn everything I can about the home surroundings and other conditions—both financial and spiritual.

Before I went to see this particular woman, I had a conversation with her husband. Before I ever saw her, I knew what the trouble was. When I entered the room, my conviction was confirmed—I knew just where the trouble was in that home.

This woman had the features of a godly Christian saint and she talked in terms which confirmed this. She said she did not see why she could not be well—she believed in mental healing and had been a student of it for many years. In questioning her, as is my custom, I finally, very delicately, approached what I considered (and what was, later, proved to be) the cause of the difficulty, the "kink in her mind."

She had told me that she had a wonderfully fine husband—kind and gracious to her—who provided well and did for her everything that a good husband could do, but she had not told me all and I knew she had not. I finally drew her out so that she answered her own question. Her husband had fallen into a bad habit and this had worried the poor woman, for she had been raised in an orthodox church and believed that, if this habit were continued, her husband would burn in hell forever.

She had been so happy with her loved one on earth that to think of being separated from him in heaven was intolerable. She believed that this habit, unless corrected, meant his eternal damnation. Orthodoxy had taught her that God is a most tyrannical, ferocious and murderous Being: Orthodoxy had instilled into her consciousness the belief that God damned some people and saved others; and to believe that her hus-

band would be eternally damned and she saved, was unbearable.

Orthodoxy had also taught this woman other misconceptions of Deity. It had taught her that God sometimes punishes us for other people's wrong doings. She told me, in time, after careful questioning, that she believed God was punishing her so that her husband might be saved; that her husband might see the agony and the suffering of his wife, caused by his bad habit. God was punishing her with torturing sickness, to save her husband. How absurd! What depravity of minds orthodoxy has produced! Just to think that God would punish a godly church woman because of minds orthodoxy has produced! Of course, if we think He does, it becomes a reality in our life as it had to this woman; wrong thinking made it so—just as right thinking corrected it. Wrong thinking brings inharmony; right thinking, joy, abundance, health and prosperity. This woman was the victim of wrong thinking, inspired by orthodoxy.

I told her that God did not work that way—that God would not punish her "for the sake of her husband;" that I never saw a man either good enough or bad enough whom God would go to such an extremity to save—by torturing some innocent, God-fearing woman.

Her eyes brightened—the mind became clear—and she said, "Do you think so?" And I said, "Yes, I know it." I also said that if she would think as I told her to think, she would save not only herself, but her husband as well. Within two days this woman was walking; within a short time she was well, and more

than that, not only had she been made well, but the husband, likewise, had been saved. The "kink" had been taken out of her mind, and what medical specialists were unable to accomplish and mental healers had failed to achieve, because they were not able to put their finger upon the "kink," the right prognosis and strong counter-suggestion had effected.

The woman became well when she changed her mind; she changed her rate of vibration and she changed her condition. Change the rate of your vibration, and you change your life.

We are receiving stations for either positive or negative mental wireless currents. We should all be receiving and sending stations of the positive, instead of the negative, and all of us can be.

Not only are we, sometimes unconsciously, receiving stations for negative thought waves, but we are also receiving stations for wrong vibrations of color. Colors have a great deal to do with our temperament and physical soundness. All shades of colors affect our health more or less, and this is due to the different rates of vibration of which these colors are the result. As we have already stated, without vibration there would be no color.

Nerve specialists often find that certain colors in homes of patients start vibrations which so antagonize the patient that the colors neutralize or render ineffective their treatment of the sick prson. It may not always be true, but in many cases where the offensive colorings, especially when they are bright or deep reds, are changed to sky blue or apple green, the patient's recovery is rapid.

I have a friend who treated a woman and healed her from a habit which she had formed. She went home and it wasn't very long until she reverted.

When she came back for further treatment, the psychologist, by interrogation, found out that this woman was living in a home where she spent much of her time in her "red room;" the rug was red, the walls matched in red, the shades and draperies all carried out the color scheme of red. The reflection of this red vibration affected the patient, and in order to remain healed, she had to change her mode of living so as not to come in contact with that "red room."

We are most careful now in regard to how light is reflected in schoolrooms and in choosing the color of our walls. A pale green seems to be the most soothing to the greater number of people.

The effect of color upon some animals is very apparent. Go into the barnyard with a red dress on and see what the turkey gobbler will want to do to you; go into a field where there is a bull and wave a red banner, and see what the bull will try to do to you—and he'll do it, too, if you don't get out of his way. The red color enrages the turkey gobbler and the bull and creates within the consciousness of these animals the desire to fight to the extent of blood and gore. The vibration of the color upon the consciousness of the animals turns the trick. Man has enough of the animal in him to be affected similarly in different degrees by divers colors.

As stated in Chapter XXIV, "Smile! Smile! Smile!" in this book, you may be affected by the color of your dress as well as by its fashion. When you are seeking

mental healing, whether it be for success and prosperity or for health, it is wise to see that you are not surrounded by discordant sounds and noises, inharmonious associations, or irritating colors.

I know a husband and wife who have, in the past, had a few domestic difficulties. They discovered a most happy way to prevent these ripples which might have upset their matrimonial skiff. The differences began to increase in number and length of time, so they struck upon this happy solution: when they saw they were reaching a point of disagreement, each one went into a separate room and wrote on a piece of paper what he or she thought about the other, and then they handed these papers to each other. It was not long before domestic tranquility reigned. When we think there is a reason for dissension, if we do not talk about it, the difference takes wings and flies away. Remove conditions and you raise your rate of vibrations. Raise your rate of vibrations and you change your conditions.

Every individual makes his world by his thoughts. The vibrations he starts determine what sort of a world it shall be. There may be eight or ten children in a family and each one of these children may be as different from the other in temperament as the east is from the west. This is because the individual's thoughts, actions, motives and emotions connect him with different affinity currents. One child of the family may move in the current of reality, service, love, kindness, helpfulness; while the other may connect himself, by his own thinking, with the vilest kind of currents. Their thinking connects them with other minds on the same plane.

One difficulty of the wireless operator is to prevent messages not intended for him from reaching his "antennæ." To prevent this, both the wireless sending station and the wireless receiving stations are frequently tested and put in tune. They must be kept in the same key, otherwise messages not intended for them may be deflected, or messages intended for them lost, by their not being in perfect harmony.

Man is like the wireless operator. Man is subject to miscellaneous wrong thought currents if his mind is not in tune with the Infinite, or if he is not keyed up to higher vibrations than those of negation.

A man who thinks courageous thoughts sends these courageous thought waves through the universal ether until they lodge in the consciousness of some one who is tuned to the same courageous key. Think a strong thought, a courageous thought, a prosperity thought, and these thoughts will be received by some one who is strong, courageous and prosperous.

It is just as easy to think in terms of abundance as to think in terms of poverty. If we think poverty thoughts we become the sending and receiving stations for poverty thoughts. We send out a "poverty" mental wireless and it reaches the consciousness of some poverty-stricken "receiver." We get what we think. It is just as easy to think in terms of abundance, opulence and prosperity as it is to think in terms of lack, limitation and poverty.

If a man will raise his rate of vibration by faith currents or hope currents, these vibrations go through the universal mind and lodge in the consciousness of

people who are keyed to the same tune. Whatever you think is sometime, somewhere, received by a person who is tuned to your thought key.

If a man is out of work and he thinks thoughts of success, prosperity, harmony, position and growth, just as surely as his thoughts are things—as Shakespeare says—someone will receive his vibrations of success, prosperity, harmony, position and growth.

If we are going to be timid, selfish, penurious and picayunish in our thinking, these thought waves which we have started in the universal ether will go forth until they come to a mental receiving station of the same caliber. "Birds of a feather flock together," and minds of like thinking are attracted one to the other.

If you need money, all you have to do is to send up your vibrations to a strong, courageous receiving station, and someone who can meet your needs will be attracted to you or you to him.

Suppose someone who has lost all faith in himself and who has no ambition left, who thinks that luck is against him and that misfortune is dogging his tracks, were to go to a banker with an attitude of a whipped cur with his tail between his legs, and, with half-hearted expression, ask the banker for a loan of five hundred dollars. Why, the banker wouldn't let him have five hundred cents. But let that same man change his attitude and his mind, and go to that same banker with a firm step, determined look, steadfast eye and courageous demeanor, and see what the banker will do. If there is any place in the world to try your knowledge of vibrating to get results, especially in borrowing money, it is trying to

vibrate money out of a banker; but it can be done. Even the banker will catch your vibrations if you know how to vibrate him psychologically.

The great desideratum is to be able to raise our rate of vibration and thus prevent ourselves from being the recipients of weak, negative and unsuccessful thought currents. By thinking strong thoughts, by thinking courageous thoughts, by thinking faith thoughts, by thinking complete health thoughts, we raise the rate of our vibrations so that we do not "catch" the negative thought currents of lack, limitation, ill-health, inharmony and discord. We become a strong, powerful sending station which will not attract any deflected negative mental wireless messages, but which will attract out of the universal ether to our consciousness messages from those keyed to our strength, power, health and courage; and when we have thus raised our rate of vibration, we have changed our world. It will then mean only a matter of time for the manifestation of health, prosperity, abundance, love, happiness and peace.

If we are going to have the maximum amount of success, health and happiness we are not going to plug our ears with wax and be deaf to the law of vibration.

CHAPTER XIV

VISUALIZATION—IMAGINATION

Imagination in Visualization—Making Your Dreams Come True

Visualization is very commonly misunderstood. Visualization is a process of imagination, but it is not only that. It is the faculty of imagination employed in completing and perfecting the pattern or plan of our life's dreams, our "castles in Spain."

Visualization is the seeing, "imagining," portraying, of our desires and hopes, not with the conscious, but with the subconscious mind and vision. It may be said to be "imagination developed to the degree of seeing with the subconscious mind."

But visualization does not stop at imagination. To "visualize" means first to "see" the pattern of our ambition or desire in the subconscious mind, and then to weave the threads so as to bring out, develop and complete the design.

The pattern is to the subconscious mind what the blue-print is to the architect. Imagination supplies the plan, the "blue-print" of our life's ambition, and visualization concentrates upon this blue-print until the structure is completed.

Visualization, then, is more than imagination. It involves also the process of "fixing" or perpetuating the vision. By the act of visualizing we sink, as it were,

deep into the subconscious mind the image or picture of our heart's desire. When we thus fix our vision and sink our pattern into the subconscious mind, we are applying the law of visualization.

Therefore, to cultivate the faculty of visualization and apply its laws, one needs first of all to have an understanding of the faculty of imagination. In order to be a good visualizer, one must have a good, that is, an active, well-developed and well-trained imagination which will naturally and automatically weave, in the recesses of the subconscious mind, the threads of opportunity into the perfection of the pattern visualized.

Our imagination may be either constructive or destructive, according to its development and guidance; but the most destructive imagination may, if properly trained and cultivated, become a source of great achievement, of wealth and happiness.

There are people who have progressed, and realized their dreams, by making use of visualization and imagination after every other method had failed. Therefore do not despair, but set to work to train and develop these great powers.

You may have what is called "a flighty imagination." Only turn it into the right channel, and by applying the law of visualization it will lead you to the realization of your fondest hopes.

If you are a "dreamer," if your imagination roams the verdant fields of fancy until you are accused of prevarication by those who do not understand that you are exercising a strong and vigorous "bucking broncho"

—bring it under the bridle of visualization and make of yourself a good visualizer.

A few years ago a wealthy citizen of Brooklyn, although he had not been bitten by a dog, thought he discovered in himself the symptoms of hydrophobia. He was so sure of his own diagnosis that he went to a physician, who likewise determined that he was suffering from hydrophobia and advised him if he had any arrangements to make before dying, to get them in shape, as he had but twenty-four hours to live. The wealthy business man said that he was not afraid to die, retired to his private office, made the necessary arrangements and his last will and testament, and within the allotted time, was dead. This made a good newspaper story. The newspapers played it up, and an epidemic of hydrophobia started in Brooklyn and grew until the Pasteur Institute and city hospitals were overrun with patients who imagined that they had hydrophobia.

You can think yourself ill or you can think yourself well if you understand how to use the law, just as you can think yourself in poverty or you can think yourself in abundance.

In a newspaper I read not long ago of a man who, while talking with his sick son, was stung by a bee, and within twenty minutes after being stung by the bee the man was dead. Imagination did it, not the bee-sting. If you have a good imagination you have a wonderful foundation for visualization. It is the greatest workshop in existence, and by developing the imagination, you can bring either weal or woe into your life.

A highly organized imagination may bring about your early death or it may bring your dreams into realization.

A young lady, while working around the house, pricked her breast with a knife. She did not even know the little accident had happened, and continued about her work as usual. At the table that evening, her mother, sitting opposite to her, saw a speck of blood, no larger than half the end of your little finger, on the waist of her daughter, and in her surprise said, with a frightened expression: "Why! what is that, blood?" The daughter looked at the blood, sprang to her feet, gave a shrill cry, and died.

The blood did not kill the girl. The prick of the knife did not cause her demise, but imagination, aroused and augmented by the startled cry of her mother, brought about instant death.

Verily, if you have a sensitive imagination, you hold in the balance not only penury and fortune, but life and death.

Before hazing came to be tabooed in our leading educational institutions, there were many, many instances of death caused by an easily stimulated imagination being excited by the pranks of fellow students. One freshman, in a medical college was taken into a room, blindfolded, securely tied, and laid upon an operating table. The student practical jokers wanted to make the hazing as emphatic as possible and whispered one to the other, audibly so that the blindfolded student could hear, that they were going to operate on him.

One suggested making an incision in his throat. This was agreed upon, and after some moments of pause which added to the terror of the unfortunate freshman, one student crept up behind him and ran an icicle over his throat as if making an incision. Another student at the same time dropped warm water on the throat, giving the sensation of the oozing of warm blood. This was so real to the affrighted student that he did not rally and they took him from the table a corpse. Imagination did it!

The icicle did not kill the student, the warm water could not do so. It was the power of thought—imagination. The same imagination, if rightly put to work, will perform wonders, bring dreams into realization and a life's ambition into manifestation.

A member of the royal family of France had had difficulties with a friend which led to alienation of their friendship and, later, to the imprisonment of the one-time bosom friend. When the duke thought his friend had been sufficiently punished, he decided to give him his liberty; but before doing so he wanted to give one last demonstration of his civil power and authority. He, therefore, had a warden of the prison read a make-believe death warrant to the incarcerated man, setting the time of his execution. At the appointed hour the prisoner, after having been blindfolded, was led out to the guillotine and his head was placed upon the block. At this stage of the practical joke his "friendly enemy" dashed a bucketful of cold water into his face, after which he immediately pulled the bandage from his friend's eyes—to find that he was dead.

The water did not kill the man. Imagination did it. And this imagination, if properly directed, controlled and cultivated, will accomplish the things which you desire.

Have you a child in your home with an active imagination? Never reprimand the child for telling stories which, to you, seem to be fancy or prevarication. If you have a child who tells you the wonderful things he sees and hears in imagination, if he relates a wonderful story someone has told him when you know that no one has ever mentioned such stories to him—don't tell your child to desist; or that it is "naughty to tell stories;" or that "he is lying," for the child has merely allowed his imagination to take wings, and having no one else to whom to confide its soarings, has revealed to you, unconsciously, his exceptional powers of imagination which, if wisely trained, will be to him a means of making his life successful.

If your child says he heard eighteen black cats fighting on the back fence, don't scold the child and say he "must not exaggerate;" "tell stories;" "fib," or "lie;" for the child's imagination probably did hear what to it was the noise of eighteen cats. I have been awakened in the middle of the night from a sound sleep by two stray cats having an unfriendly argument in the back yard and I did not consider that my imagination ran riot when I thought the noise was equal to that of forty black cats.

If your child has an imagination that makes a mosquito big enough to swallow an elephant, you may have a genius in your home who should not be punished for

its imagination, but guided in the use of this wonderful talent so that your child may some day become a famous novelist, actor, inventor, artist or architect.

In the early days of Wichita, one of the characters of the city was a lawyer—big paunched, big voiced, big necked, big everything physically. He was given to making political speeches and had a nasty way of berating his opponents with vitriolic criticism. One night, while he was haranguing in the street, one of the men whom he had attacked before became excited, drew a knife and, evidently, stabbed him in the back. He fell to the street, writhing in pain and shouting, "I am killed, I am killed." He was hustled to a nearby pool hall where he was laid upon a pool table and the crowd gathered around to see him die.

Newspaper reporters, quick on the scent of "news," rushed to the scene, ready to write up a most thrilling story about the murder and death of the political orator. As the representatives of the press drew near, the wounded man raised upon his elbow and shouted with all the stentoriousness of his bellowing voice: "Come near, you hell hounds of the press, and see how a Roo-o-o-man can die!"

At this time a physician reached the side of the injured man, turned him over, tore off his clothing and examined the wound on his back, and lo! There was only a scratch about an inch long, no deeper than the prick of a pin.

Many years ago when I was preaching on psychology, I thought I would carry out a little experiment of my own to test the power of imagination. I told my con-

gregation that I had a vial of peppermint and, as I dropped the contents of the vial, I requested that anyone detecting the odor of the peppermint would raise the hand. The wife of one of the richest men in town raised her hand immediately; then up went another hand and then another and another. Then I said: "Now I have, by the power of imagination, made you think that you smelled peppermint, whereas, it was clear water that I had poured from the vial." Showing the power of the imagination.

The golden thread of accomplishment will run through the whole web of your life if you let imagination—visualization—be the weaver. We are now going to put this great wealth bringer—imagination—to work for us via the power of visualization.

The right stimulus for brain work is a well-directed imagination. You have to see a big chance ahead before you can do your best work here and now. The way to keep your brain on edge is to sharpen it on the whetstone of difficulty. Then use it to carve out your dreams. Without an inspiring dream, a high purpose and a great goal, your life will never rise above the tide line of mediocrity.

Imagination will bring realization of your dream, fulfillment of your purpose, and manifestation of your goal. By all means use your imagination, nurture it, cultivate it, develop it, and strengthen it. The way to do that is to practice visualization.

In the wonderful mental galleries of imagination and visualization the mind works out its greatest destiny.

Take the great inventor, Tesla. When he contem-

plates the invention of a new machine, he thinks about it, dreams about it, "sees" the machine complete and perfect in every particular. He visualizes the invention, completed, in the subconscious mind. Then, and not until then, does he begin to construct it.

This power of visualization is one of the strongest aids and helpers we have. I think I have made it plain to you, but let me illustrate:

I have a friend from Denver who began visualizing a wonderful home, a home where he was going to entertain celebrities of the world. He had located the site on which he intended to build this home, and he began to picture what the home would be like. He had the plans completely visualized in his subconscious mind, and the blue-prints were prepared. This was in 1885. In 1892, the bank in which my friend was a large shareholder closed its doors and all his money was swept away; so he put the blue-prints away and thought that his home was a long distance off. But this is what had happened: he had sunk into the subconscious mind the picture of the home he wanted, and by the law of visualization the home was prepared for him.

He found himself, in 1908, twenty-three years afterward, in London; and with plenty of resources he began looking around for a suitable home. Someone told him that Mr. Pears, of the Pears' Soap Company, had a house to sell. Mr. Pears had built a house years ago, about the time my friend was visualizing his home. Mr. Pears did not know what kind of a home he wanted, therefore he had employed an architect to go ahead and follow out his own inclinations.

When my friend was ushered into the house of Mr. Pears, he said, "Why! This is familiar!" He had entered a room, identical to the one he had planned and had drawn on a blue-print many years before. This was also true to the next room. The entire house was an exact replica of the one he had visualized, only larger. (And by the way, when the war came on the government confiscated this property and my friend realized a hundred thousand dollars more for it than he had paid. I want you to realize that when you "dream big," the result of the dream you are visualizing will be big.)

That architect, in search of ideas, by the law of vibration, had drawn from my friend's visualization the plans for the house.

Now, when you understand that your visualization will build anything you want to build, you are going to learn to visualize big things, and you will get them—absolutely! You may not get them tomorrow; but if you begin to visualize tonight and you send out into the subconscious universal mind the picture of your dream, it will come true.

Visualize happiness in your home. You want a wife, a husband, a home—utilize the law of visualization and you will get them. In fact, this is the only safe and sure way to guide your life and (I mean this in all sincerity) if you want to know whether you are marrying the right man or the right woman, as the case may be, if you have been guided by the law of visualization in your choice, you will have made no mistake.

Here is the case of a woman in California. Her husband died, leaving her with three small children to support. She had no means of supporting them, so she got the law of visualization working for her and spent twenty minutes a day visualizing a companion who would love both her and the children; then, with her mind relaxed, she began visualizing someone who was going to make her happy. She saw the companion sitting opposite her at the dining-room table; she saw the dining-room—in fact, the entire house she was to share with him.

She did not have in mind any particular man; that is, not any man she had seen, but just "some man;" because, if she had visualized one particular man, she would have limited her scope of selection. (Don't visualize great big men—you don't know how much good there is in a little fellow. A woman who said she would never marry a man who smoked, swore or drank, married a man who did all three and was glad to get him.) So, this woman sent out into the subconscious mind of the universe the visualization of "someone to love her." Then she imagined him in this picture: large grounds, lovely dining-room, conservatory, garden, with steps leading from the conservatory into the garden. Not many months afterwards, she met a man and within twenty-four hours they were married. This was in California. They went to Virginia, and on arriving at the home of her husband, she exclaimed: "Why this is the identical place I had visualized."

Bright paths unfold themselves, all carpeted with flowers, to the one who has mastered visualization.

The woman went from the dining-room into the conservatory, and from the conservatory down the steps and out into the garden. It was the very house which she had visualized!

In her visualizing she had said: "Why not have a beautiful home? Why not visualize something grand?" She had done this, and she got what she visualized. It is just as easy to visualize something beautiful, grand and elaborate, as it is to visualize something small and insignificant.

By the law of visualization and attraction, this woman had, within a short time, attracted to her a man who, like herself, needed companionship.

There is, this moment, some one in the world for you if you are lonely. Visualization will soon attract this one to your side.

When this woman began visualizing, she started thought currents traveling through the universal ether, and these thought currents traveled until they came to a mental receiving station keyed to her own. There was a man in Virginia at the same time who, likewise, needed a companion. He was in tune, *en rapport* with her. As she visualized, she drew from his mind the picture of the house in which he was living and, by the law of attraction, drew him to herself.

It was the same here as in the case of the Denver man who was visualizing, and the architect in London who was building Mr. Pears' house. The architect had had orders to build any house he wanted. The minds of the two men were *en rapport*. Although the American was across the ocean and half way across another continent,

the mind of the other was a suitable receiving station for the strong thought currents which the Denver man was generating. He easily drew from the latter's mind the picture of the house the American was visualizing.

That the subconscious mind is one and the same mind, as was explained in a previous chapter, is proven by numerous instances where two or more persons, living in different cities and even countries, have thought and written, at about the same time, scientific treatises or other articles so nearly alike that in some cases it has led to legal procedure on the charge of plagiarism. The secret is unveiled to those who know the laws of vibration and visualization.

There was an editor in the middle west who was unable to think of anything to write, and as the time drew near for his paper to go to press, he resorted to stimulants. But still his mind was inactive. Then, all of a sudden, he began to write; and he reeled off an editorial which was on the press in a very short time. Three days afterwards, a friend of his came into his office with two papers in his hand: one was a New York paper (the "Sun," I think) and the other was his own. His friend came in to tell him confidentially what he thought of him. He had always considered the editor an honest, upright and straightforward man and had never dreamed that he was a mental thief. He put the two papers side by side and showed his friend, the editor, the production of what he called plagiarism and accused him of having copied from the New York paper the editorial which he had written.

The editor was dazed; he could hardly believe his eyes when he read in the New York paper the identical article.

What was this? How did it happen? Vibration via visualization. The western editor, when in the dilemma of not knowing what to write, had been a suitable receiving station for the strong editorial vibrations which the New York editor had set in motion, and so had reproduced, unconsciously, almost word for word, the editorial which the eastern editor had written. He had caught the New York editor's vibrations.

The law of visualization rings as clear and is as certain as though it pealed from Sinai and wrote itself on tablets of stone.

Here is an instance of a young lady in Chicago who heard a psychology teacher say something about visualizing. The teacher had suggested: "Why not visualize a trip to Europe?" So the girl began to visualize six hundred dollars, the amount necessary to cover the expenses of such a trip. This young lady was a stenographer and she immediately began to work better (when we begin to have faith in ourselves, that is the time we begin to work harder) and soon had one hundred dollars saved.

One day she said to the teacher: "My! This law of visualization certainly works. I am going to Europe and will leave the first of May." But she did not go. She was visualizing money, and she soon had the six hundred dollars saved and in the bank, but the bank closed, and the girl went back to the teacher and said, "This law of visualization is no good." The teacher

said. "You are visualizing money. Now, let me tell you how to visualize your trip to Europe. Get a map and visualize yourself going to Europe. Never mind where the ticket comes from: get money out of your mind."

When we begin to think about money we are visualizing the wrong way, because there is more than one way to take a trip to Europe. The girl got a map and imagined she was in Paris, then cruising on the Mediterranean, then traveling through Italy. She was sending out into the universal mind the call "going to Europe." One day, along came a man who gave her some dictation, and after looking into her eyes he forgot to dictate, for he saw there the woman he had been searching for all his life. In a short time he proposed and the girl accepted. On her honeymoon trip she went to Europe with her husband. By the right kind of visualizing, this girl not only got her trip to Europe, but a husband thrown into the bargain.

This is the one thing to remember: if you do not have your dreams realized tomorrow, you are not to give up and become disappointed and quit. Let the law work—do not block it—and then let circumstances and the law take care of the rest.

I see people all over the country who have a wrong idea of visualization. They have heard a lecture on psychology somewhere, and they get the thought into their consciousness that all they have to do is to stand on a curbstone, concentrate upon an automobile, visualize a limousine, and within ten minutes, as though by the magic wand of Cinderella's fairy godmother, the

limousine will be delivered at the curbstone, together with a footman tailored in the latest fashion and enough gasoline in the tank to run for ten years.

Visualization does not work that way always. Concentration does not always bring us a fortune over night. So many people have a mistaken idea that all they have to do is to sit down, fold their hands, concentrate or visualize for a fortune, and the next wind that blows will waft a million new one-dollar bills into their lap.

The law of visualization works no magic Cinderella stuff. Concentration and visualization, without the right kind of living effort, work and application, will drop no fortune into any one's lap. With a strong, incentive, concentration and visualization (once we begin to understand that abundance of love and abundance of money and of everything we desire is for us, if we concentrate and visualize properly) make each individual put forth his or her best efforts to help bring about the realization of the object of concentration and visualization.

When we feel and know that there is a chance for us, the same as for any one else, we will, if we are good operators of the law of psychology, work just that much harder, and our dreams will come true through visualization and concentration enforced by efficiency and work. Visualization and concentration very often lead us to a better position or open the way for more work at better pay; but, if we are going to fall down on the job after it has been given to us we are missing the opportunity which visualization has brought into our lives.

Visualization will begin today to attract riches to you by your efforts and your work, but it may take the conjunction of visualizing and effort and work a number of years before the manifestation of your visualization is realized. We should never, therefore, be discouraged if we do not get the automobile the minute after we concentrate for it, or if we do not get our fortune the day after we have visualized it. It is "up to" ourselves, by effort and work to help the law of visualization to help us.

When man learns that the power of achievement is within himself, and that man may draw upon the eternal, universal, life-giving energy, he takes on a new spirit and becomes a new creature.

When we realize that there is a chance for our success, our health, our prosperity, and our happiness, then we become "new creatures" and put more effort into our work, more spirit into our endeavor, more soul into our interests; and after that all we have to do is to bide the time when there will be a manifestation of our hope, courage and faith.

Orthodoxy has taught for centuries that man is weak, sinful and prone to err; that man is a worm in the dust. Such teaching could produce nothing but a race of "worm men"—a race of men who are poverty-stricken, disease-infected, mentally disturbed and morally weak. The result of this teaching has been a world filled with sickness, poverty, sorrow, misfortune and disease. For centuries, the church taught that it was "pleasing" to God for man to grovel in poverty, to agonize in pain, and to be fearful of the storms of life; and the race

has reaped just what centuries of orthodoxy have sown. Teach a man that he is a "worm in the dust" and he is going to be a "worm man." I may be a worm, according to theology; but by heck! I will have a backbone in my "wormdom."

I was invited by some members of my class one Sunday to attend their church. I had been teaching my class that the great "Power Within," the "God-Spirit," the "Creative Energy" would bring health, happiness and peace into their minds and into their lives, and here, the very first thing that minister did, in opening his service, was to ask the congregation to arise for the invocation, and he proceeded to raise his hands and his voice in a most pitiful supplication to an unseen personal God, somewhere up in the skies. He made a prayer like this: "Oh, Lord, we are but worms of the dust; we have come here this morning in our travail and our sin, and we now raise our weak hands to thee, beseeching thy mercy and thy pardon." No wonder the congregation was attending psychological lectures. If that kind of "worm-in-the-dust" orthodoxy had not sent them to psychology, it would have sent them either to the nether kingdom or to a madhouse.

If we don't have abundance, if we don't have health, if we don't have friends, orthodoxy has taught us to lay the blame on God. For eighteen hundred years, orthodoxy has taught us to "be content" with our lot and that the harder our lot, the more content ought we to be; and we have "raised our weak orthodox hands" to an unseen, distant power, crying out, in our weakness, that we are "satisfied" to be poor—because God

wills it; that we will endure sickness because it is the will of our Father. What blasphemy! And against an all-wise, loving Creator! What depravity to picture "Our Father" wishing on us poverty, sickness, disease and sorrow!

We blame God for many things for which He is not responsible. We have been sick, and we have thanked God that we could be sick "because He wanted it so;" we have been poor, and we have thanked God that we could be poor "because He wanted it so;" we have had misfortunes because of our wrong thinking and wrong living, and we have thanked God that He gave us misfortunes "because He wanted us to have them;" and we have had domestic inharmony, national convulsions and international wars and have thanked God that we have had our divorces and that we have had our national cyclones and our international butchery of war "because God wanted it so."

Blasphemy personified, depravity burlesqued, and God caricatured! God has never wished and has never wanted His creation to be in pain; to have sickness; to be in inharmony, discord or war. We have had these things because *we have thought* God wanted us to have them and our thinking has brought them upon us. Change our view of God and our way of thinking, and these things will be buried in the dust-bins of forgetfulness.

I had a family in my church, as "godly" a family as a Christian church could develop—that is, some of the family were godly. The father was a deacon and the mother was the "main prop" of the women's organiza-

tions. The father had worshipped the tyrannical, murderous, war-lusting, God of orthodoxy, and the kind of God he worshiped was reflected in his life. By the time he was fifty years of age, the reflecting of this awful monster of a God had made of himself a miniature monster and tyrant in his home, and this had brought on a sickness from which the doctors said he could not recover. (The doctors were right—so long as the man continued his murderous thoughts of a murderous God.) When this sickness came, he was entirely and absolutely dependant upon his family for support. There were two older boys in the home who had to go to work, as well as the mother, leaving the two younger children to attend school.

The two older boys were just out of high school—the time when they should have had an opportunity, if they wanted it, to make preparation for a career in life. One of the boys had somewhat the spirit of the old man, but the other was a clean-cut, ambitious, four-square young chap. He secured a job with a glass corporation which paid him one hundred and twenty-five dollars a month; the most that he could ever have gotten with that concern would have been one hundred and fifty dollars. He was young—a whole life before him—and one hundred and fifty dollars a month looked small for him to be drawing twenty-five years hence.

He had been ambitious to go to college; he had been a leader in his high school athletics and studies, and could have gone off to college and made his way without one cent from the family; but his father's irregular thinking had brought on his breakdown, and the boy

had to give up a college education to give all his earnings to support the old man and his family. Of course this unreasonable responsibility irked the young fellow; of course he rebelled inwardly against the fate which seemed to confine him forever in such a limited and circumscribed position. He talked to his parents about going to college, and every time he talked to them they came back with orthodoxy and told the young fellow that "if God wanted him to go to college, God would send him, if God wanted him to have more than one hundred and twenty-five dollars or one hundred and fifty dollars a month, God would give it to him." They said he ought to be contented with the job he had, and settle down and live a poor man's poverty-stricken existence forever, because "it was the will of God."

Bah! No wonder the young fellow did not want to have anything to do with the church or with that kind of a God. He did not believe in such a God any more than you do; but orthodoxy had instilled into the consciousness of these good people, his parents, a belief in a tyrannical Creator who chortled in his glee, watching the writhings, the agonies and the tortures of the children of his creation. The young fellow rebelled, and rebellion became defiance and the family knew it.

He was determined he was going to college; he wasn't going to waste all his life in a one-hundred-and-twenty-five-dollar-a-month job; so he selected his college and sent away for the catalogue; but meanwhile our country had entered the European war, and the particular course he wanted did not appear in the catalogue. Then the family had an orthodox pow-wow at

which they "hoped to smoke the pipe of peace" with the boy, and with all the solemn monotone of an age-long orthodox deacon, the "spokesman for orthodoxy and the Church" said: "See here, my boy, God could not keep you from going to college, therefore He has taken the course out of the college so that you won't go." Bah! Bah! Bah! Rot Rot! Rot! Blasphemy! Blasphemy! Blasphemy! Caricature! Caricature! Caricature!

The boy did his patriotic duty—went off to war—and when he came back, he returned a full-fledged, independent American, believing in himself more than ever. He left the fireside; he left orthodoxy; he left the tommy-rot preaching of a gleeful God, dancing on the neck of his poverty-stricken creation; and he went to seek his fortune. Within two years the boy was able to send home two hundred dollars at a chunk—he had risen above the one-hundred-and-twenty-five-dollar-a-month job—he had "struck it rich" quicker than he had expected, and the parents did not refuse the money when it came rolling in. Their God, according to their teaching, had made them poor; but the boy, according to his own thinking, in co-operation with the natural laws of an abundant Creator, had pushed the skeleton of poverty out of the back door and had ushered in a day of abundance.

Yes, we blame God for a lot of things that He never did. As a minister, I have buried more than one person, about whom I would make my guess that the doctors had killed, but we blamed it on God. There was a ritual of the church which required the minister, at the open grave, to make this lying declaration—no matter who

was buried, at what age, or what caused the death—whether it was a wrong prescription from a doctor, irregular or intemperate living, wrong thinking, or accident, namely: "Inasmuch as it hath pleased Almighty God to take away from us this dear brother, we now commit his body to earth—dust to dust, ashes to ashes – and — — —." Folderol! I never was guilty, so far as I know, of being such a liar at the bier of some dead man who could not rise up and defend himself against my falsehood—of saying that it "hath pleased God" to take any one away—that part of it was cut out by me.

Yes, we blame God for killing us, when the fact is that ninety-nine out of every hundred of us die before our time because we have broken the laws in more ways than one.

For centuries we have been blaming God for our inharmonious homes. We have been saying at the marriage altar and wherever else orthodoxy has been able to blow its own horn, that "marriages are made in heaven," and "what God hath joined together let not man put asunder," and the next year, the couple end their miserable companionship through a divorce court. We have been blaming God for being mismated when God has nothing to do with our mismating in our ignorance, because of centuries of wrong teaching about the orthodox "contentment with our lot," we marry at random—without any scientific selection, either sexually, mentally, or spiritually—and our gross ignorance brings upon us wrecked homes, ruined lives and blighted prospects, and we blame it on God. God has nothing to do with it. We have refused to rise up to the dignity of

our intelligence and conform to the laws which God has made for the happiness of His children—married or unmarried.

When we come into the realization of the great power within and when, by the operation of psychological laws, among which visualization has its place, we abandon the heathenish, superstitious idea that God wants us to be poor and God wants us to be unhappy, we change our conditions by changing our thinking. If we think "God wants us to be prosperous and God wants us to be well and God wants us to be happy," we change our lives, and we will also change the world. The world never will be saved, and the world never will be well, and the world never will be prosperous, and the world never will be happy until we do away with this horrible caricature of a tyrannical, murderous, war-ridden God.

So long as we preach the God of war which the Old Testament so vividly depicts and the Christian church has so universally believed and magnified, just so long will we have war. Talk about a "God of war" and we produce war; preach murder and murder we will know; glorify wholesale butchery and wholesale butchery we draw upon us; worship a God who is happy in seeing the children of His creation enmeshed in conflict and strife, and strife and conflict are our portion. The world will never be changed until we change our conception of God.

Think a God and preach a God of abundance, of prosperity, of health, of happiness, of co-operation, of fellowship and brotherhood, and we will have world-

wide brotherhood; but we never will have—despite our peace conferences and our Hague temples and our pseudo-exchange of national good-fellowship greetings —world-wide brotherhood unless we change our conception of a God of war and put into his place the God that the gentle Nazarene came to teach and expound and to interpret by His life—a God of Spirit, a God of love, a God whom every man and woman and child on the face of the earth can call by that most tender and endearing term, "Our Father."

When the tyrannical, blood-thirsty vengeful God of orthdoxy becomes "Our Father" in our thinking and in our consciousness, then the world will be saved and universal brotherhood will be established.

CHAPTER XV

FEAR—MAN'S WORST ENEMY

Man's Worst Enemy—Where Fear First Came From and How It Can Be Eliminated

Man's worst enemy throughout the ages has not been war, disease, poverty, intoxicants, failure, crime, famine, or death; man's greatest enemy has been FEAR.

"Man," to quote a famous writer, "often has fear stamped upon him before his entrance into the outer world; he is reared in fear; all his life is passed in bondage of fear of disease and death and thus his whole mentality becomes cramped, limited, and depressed, and his body follows its shrunken pattern and specification. Think of the millions of sensitive and responsive souls among our ancestors who have been under the dominion of such a perpetual nightmare! IS IT NOT SURPRISING THAT HEALTH EXISTS AT ALL? Nothing but the boundless Divine Love, exuberance, and vitality, constantly poured in, even though unconsciously to us, could in some degrees neutralize such an ocean of morbidity."

There is the fear of old age—fear of losing our faculties and again becoming childlike; while crowning all is the fear of death. There is a long line of particular trouble-bearing expectations, as for example, fear ideas associated with certain articles of food, dread

of the east wind, of the hot weather, of the aches and pains associated with cold weather, fear of catching cold if one sits in a draught, fear of the coming of hay fever on the 14th of August in the middle of the day, and so on through a long list of fears, dreads, worriments, anxieties, anticipations, expectations, pessimisms, morbidities, and the whole ghastly train of fateful shapes which our fellowmen, and especially our physicians, are ready to help us conjure up—an array worthy to rank with Bradley's "unearthly ballet of bloodless categories."

Nor is this all. This vast array is swelled by innumerable volunteers from daily life; the possibility of accident, calamity, loss of property; the chance of robbery; of fire; of war. And it is not deemed sufficient to fear for ourselves. When a friend is taken ill, we must forthwith fear the worst and apprehend death. If one meet with sorrow, our sympathy tends to entering into and increasing the suffering.

There is nothing to fear in life, nothing to fear in death, and yet millions of the sons of man today are harrassed by the fear-thought of death and its terrible consequences. God, Jesus said, is Love. In an orderly universe, where Love is creator and guide, there can be absolutely nothing for man to fear. MAN BRINGS ON HIS OWN TROUBLES by this fear-thought. If we fear failure, we attract failure to us; if we fear poverty, by the law of attraction we draw poverty to us; if we fear sickness—well, it is a wonder that more people are not sick, judging from the way they like to "roll" their troubles, their pains and belly-aches under their tongues like a sweet morsel.

Fear has left man floundering in heathenism and feeding at the trough of superstition.

Fear has been the keystone in the arch of theology. Theology is inoculated with fear; psychology is permeated with confidence. Psychology knows no fear; no fear of God, for God is Love; no fear of man, for man is a part of God; no fear of the devil, for psychology has no devil; and no fear of hell, for God is omnipresent —everywhere—and where God is, there can be no hell, because His presence would drive out or nullify hell.

We still put the "'soft pedal" on "hell," because we are "afraid" to express what our common sense dictates. But if a man allows a padlock on his lips, it gives him fatty degeneration of the backbone. Psychology doesn't believe in that kind of a backbone.

And where do we get this fear? It comes from centuries of erroneous religious teachings. And where do we get our religion? We get it from our own minds—our God is the reflection of our thinking.

Tell me what is a man's conception of God, and I will tell you that man's conception of life.

Our conception of God is the result of our thinking. God has been expressed, through countless centuries, in many and divers ways. Each tribe and clan and nation has depicted and worshipped its own peculiar gods, and these gods have been the result of their thinking; this has always been true and it always will be true.

What has produced the gods of India? Why, man's thinking. What has produced the gods of Greece—a much milder, more beautiful, and more companionable set of gods than the Hindu gods? What has given the Greek his gods? Why, his thinking. What made the

difference in the thinking of these two nationalities? Natural phenomena. Man responds, in his thinking, to the natural conditions around him, just as the baby responds to the cooing of its mother, and the tiger responds to the call of the jungle.

The religion a man has or feels is an expression of his inward mind. All outward thought is an expression of inward thought. Let me illustrate. I am going to take you to two countries. I am going to show you, according to Buckle, who says this same comparison can be made of all other nations of the world, that every nation's gods are expressions of the thoughts of the people themselves.

Over in India, for instance, we have a country abounding in natural phenomena which man was not able to conquer. Nature, in India, is so great and so marvelous that the people were not able to understand it; they stood in awe and fell down on their knees, quivering and shaking and wondering what had produced it; their minds were filled with superstitious dread, and they said: "The gods have made these wonders."

I am going to show you some of these gods. I will show you why India has her kind of gods and why Greece has another kind of gods.

India has a river so large that all the engineering skill of the world cannot make a bridge to span it. She has the highest mountains in the world, the Himalayas. The small-statured man of India looked up at their snow-crested peaks, stood in wonder and could not understand what had made them. He was not able to scale the mountains. He could not ford the river. And

because he was unable to understand these great natural phenomena, his wonder resolved itself into fear, and his fear imbued the thought of his gods with fearsomeness.

The Indian ocean, washing the shores of India, is more treacherous than any of the other oceans. Here are the severest storms. There is not a single natural harbor all the way from the mouth of the Ganges, along the southern border of India, down the peninsula and around it—not one natural harbor where ships can find refuge from storms.

All the forests and jungles of India are the same—immense and awe-inspiring. The thickness of the jungle is such that man can only penetrate it near the edge—he cannot subdue it or fathom it. The animals of the country are much larger than those of Greece. The Indian with his little popgun had no power over them, and because he could not conquer the tigers and the elephants and the crocodiles and the snakes (which are larger in India than anywhere else in the world), he bowed down and worshipped them. The people could not understand why these animals were there. So they thought that the gods willed it.

Because this country is so terrible and its natural phenomena so awful, India made her gods accordingly. This, then, is the kind of gods they have in India. If natural conditions had been genial, beautiful, and lovely, the mind of the Indians would have gone into the garden-spot of imagination to make their gods lovely and kind; but because the jungles were so great and the animals so mammoth that they could not conquer them,

they began to ramble in the realms of superstitions; and these are the gods their minds depicted.

Take just one instance—Siva and his wife. The god Siva is a monstrous hideous thing, and to show how terrible he is, he has a girdle of snakes for a "stomacher." To show how ferocious he is, and that he had it in his mind to do harm to people, he is dressed in tiger skins. He is supposed to ramble around with all the ferocity of a tiger. In one hand he carries the skull of a giant he has killed. Over the left shoulder, to enhance the terrible features of this god who goes around seeking whom he may devour, bends the head of a cobra, the largest snake known. This god has wings. He enters the homes of the people, striking fear and terror and death into their hearts. It is all the product of imagination. Imagination has created these fancies because of the natural phenomena of India—phenomena which man was not able to conquer.

See the beautiful wife this god has. All the gods are male and female. What a nice wife is Durga! If you have ever seen a blue man, you have an idea of the color of Durga. She is a being with four heads, four arms, the palms of her hands dripping with blood to show her appetite for the lives of the people of India. She has a nice necklace. It is made of the skulls of people whom she has killed and devoured. What nice, beautiful goddesses India has along with her many gods! They all come from the mind within. The people of India were not able to understand the phenomena around them, and so it was that India, through fear, pictured the gods she worships today.

If you will now go with me to Peru, you will find a

country where they have more earthquakes than in any other part of the world. In places where earthquakes are frequent, each time the earth begins to quake the people are filled with more fear than before—they cannot understand it. The natives of Peru are so filled with fear that they have mentalities about as big as a pinhead. No country has more superstition than Peru.

In Spain and Portugal, where earthquakes are frequent and where the storms are terrible, superstition reigns supreme. This explains why, in the Dark Ages, the clergy had its greatest grip upon the inhabitants of these countries. The people could neither understand nor conquer surrounding conditions, so they resorted to superstition. They believed their sorrows came as a direct visitation from God!

The church today is still teaching this. I was raised in a church which taught me that, if I was sick or sorrowful or poor, it was due to the facts that God was pleased to have me sick and filled with misfortune and poverty.

Reared by such teachings, man is filled with fear as a porcupine with quills. No longer are our feet going to be snared by the toils laid by our ancestors.

Now come with me to Greece and we will make a comparison. Greece is a little country. The rivers in Greece are so small that most of them dry up in the summertime. Many of them can easily be forded. Here are no large jungles. The animals are not large and ferocious. Here they have many natural harbors along the Mediterranean coast. So man, here, was able to take care of himself. He did not look up in awe to a great mountain chain, as in India, for it was not there.

The Greek went about his way. He was able to cross the rivers and to cope with the animals that came his way. Because he was able to take care of himself, he had a kindlier set of gods than had the people of India.

The same principle holds true today. As we begin to understand psychology, we learn that there is nothing to fear, and in this one particular, psychology differs from the Christian church of the last eighteen hundred years.

The people of Greece, able to take care of themselves, were in position to develop the power within. There was nothing to fear, and so Greece had a set of gods and goddesses altogether different from the deities of India. Diana, the woman, portrays the gladness and the beauty of woman. Notice the difference between the gods and the goddesses of Greece and those of India. Venus, representing beauty and sensuality—how altogether different from Durga of India! When we think of the beauty of woman, we think of Diana and Venus. There is Juno for pride—and pride is a dominant characteristic of the gods as well as of the people of Greece. Minerva, the goddess of accomplishment—what a difference between these goddesses and the kind worshipped in India! The same contrast manifests itself among the gods. They are about the same as man, only a little more powerful and a little more beautiful. Neptune is a sailor; Vulcan, a smith. The only difference between the people and their gods is that the gods are believed to be a little more powerful than man. The gods followed the same kind of occupation that man followed. Man was of the same kind, only the gods stood on a little higher plane.

The people of Greece could understand a god who was a smith or a sailor, but they could not have understood Siva and his wife, huge beings who tried to kill people and make them sorrowful and fill them with terror and fright. It was all just a matter of mind—due to the natural phenomena of different places.

Fear has kept people in heathenism, and fear comes into the heart of man according to the god, or gods, he worships. If we worship a god who puts strength within us, and we are linked with that God, there can be no fear and no worry in our world.

Theology—the Christian Church of today as an institution—is not run according to the specifications of Jesus Christ. The Christian Church of today is an organization of speculation. What we call "theology" is not religion pure and undefiled, not religion as we should have it. We speculate about the theology, and we say, "this is what may or may not be," and "this is what the Church stands for." It is interesting to see that since the ascension of Christ, the Church has had a new leader for each century. There was a leader of the third century, another in the fourth, and in this way it has gone on through the centuries. Mental giants, able to speculate have given the Christian Church one theology after another, of which Christ never dreamed. Jesus never speculated at all. He went about doing good. We find Jesus at work; He was always "doing the works of the Father." He was sending out the spirit of forgiveness to the people who came near Him, and He healed wherever He went.

Theology is speculation from beginning to end, while psychology is a science that can be demonstrated. I

must have something I can demonstrate and understand. This is the thing I will bet money on and give money for.

The question has been asked of me: "Do you believe in God?" Certainly, I believe in God—I believe in a God of love, and no one has portrayed Him more beautifully than the "Man of Galilee." I believe in Spirit —"God is Spirit," said Jesus. God is Love. That is the God I believe in. I don't believe in a God of "hell-fire and brimstone."

Going back to the Old Testament, from which the Christian religion gets much of its teachings, there are numerous instances where the prophets tried to tell the people, who were submerged in superstition, and who killed lambs and bullocks "to please God," that that was not what God wanted. God does not want death—He wants life; and that is what the prophets taught. Ezekiel said: "Will God be pleased with thousands of lambs and rivers of oil?" The prophets were trying to teach the Israelites that God was not pleased with sacrifice. What God wants, to quote from the "Man of Galilee," is service; and not blood from animal or man.

As stated at the beginning of this chapter, man's worst enemy has been fear, throughout the centuries. Fear is one of the chief causes of disease. A great psychologist, who has been frequently quoted by the late Professor James says: "The remarkable thing is that we have any health at all. Our mothers were filled with fear when we were conceived; our progenitors were filled with fear when we came into the light; and we have been filled with the fear, bodily and mentally,

for 1800 years; and the peculiar thing is, with the fear of death, fear of disease, fear of sickness, fear of God, and fear of hell—the wonderful thing is—that anyone has any health at all."

Ninety-eight per cent of our sickness comes from negative and fearful thoughts. You may have them, or someone else may have them and pass them on to you. Any institution, like the Christian Church, which has taught fear for centuries, is guilty of bringing sickness into the world, and the fact that we have so much sickness (we are told ninety per cent of the people of America and of the world at large have some form of illness) is evidence that the Christian Church has failed in its opportunity for serving mankind.

It is the "fear of hell" which we have had instilled in our subconscious minds that is bringing sickness to many of us. I used to go to meetings and listen to the preaching of hell-fire and brimstone. That was thirty-two years ago. I imagined that there was a great furnace of fire, and that, if I were not good, I was going to be stuck into that furnace and would burn forever and forever. I am sure this doctrine was preached with all sincerity. Men preached it until thousands of people believed it, and they got down on their knees to the God who had made them in order to throw the majority of His creation into a fiery furnace to burn there forever. God does not burn anyone and never will. The idea of accusing God Almighty of being guilty of burning His own creation! There is not a man or a woman who is a father or a mother who would burn even a finger of their little child. Then to say that God who is infinitely more loving than humanity, would ever dream

of burning one of His creation, even for a moment, is the worst kind of ignorance I know of.

How could we ever believe that a few people would be saved to play on golden harps they never had any use for on earth, while the majority of the sons of God burned down in hell! It is absurd!

The Christian religion, in point of numbers, is one of the least in the world. There are four hundred million people in India, four hundred million in China, an equal number in Africa—probably, in round numbers, fifteen to twenty hundred million people in the world who are not Christians. There are about one hundred and ten million people in America, who are called Christians. Some of them, according to my standards, do not measure up very high; but let us say we have one hundred and ten million Christians in America, and probably, an equal number in Europe; two hundred million people that are to be saved and twenty hundred millions that are to be burned. The idea of burning twenty hundred million people and saving two hundred million! What a travesty against God!

Then, we divide up our denominations for such little differences! I have been through the whole thing. First, I was sprinkled, and then I thought I did not get enough water and so I had my second immersion. I "went under" all the way. Then I went out as a minister. We, as Baptists, were supposed to preach that if you were a Methodist you would not be saved. How could we think that a small handful of people would be saved, and all the other millions of the earth "damned" to eternal punishment! What mental depravity to fancy such a God!

The God we have been worshipping, in the Christian Church, is a conception instilled into the hearts of men by fear, absolutely.

The theology of today is a repetition of the theology of Rome, only added to and taken from, here and there. Let me show you a nice picture they had of hell in the sixteenth century (which one particular church still maintains today). They taught in the sixteenth century that, before a baby was born, it was either condemned to eternal punishment or predestined to be saved. Imagine a mother in those days, when families were large—eight or ten or fourteen children—thinking before her baby was born that it might be consigned to eternal punishment! Can any one picture a more horrible hell? Think of a mother, going through suffering and danger in order to give life to another being, one already damned forever and forever! But this was the way they taught.

I will give you one more picture. I could talk for hours, portraying the different kinds of hell the Church has taught that man was going into. You would have to live a long time in eternity to get into half the hells they had. Here is one of them: A great, big sea of molten lead (not the teaching of Christ, but of the Church), surrounded by slippery walls. After you had been in this molten lead for a long time—an "eternity"—you are still able to suffer and keep on burning. There is a chance now and then for you to climb up the slippery walls and escape, but you never do escape. The church has it fixed in that respect. They have it fixed so you can climb up; but after you climb up, there are many thousand devils, who walk

close to the edge and push you back, not into the molten lead but into ice-cold water (there has to be the contrast to make you suffer more). You drop from the molten lead back into ice-cold water and swim around in that for a few thousand centuries.

There is one of the pictures of hell that was depicted by the Christian Church. Can any thinking human being believe in that?

My candid opinion is that there is not one educated minister in America who actually, in his heart, believes in this stuff the Church stands for, and the only way to change the situation is for you people who are members of churches to tell your church that you don't believe in that silly stuff, and that you want your minister to have the freedom to teach what he believes; and not until that time comes will the shackles be broken from the Christian Church.

When you people go to your churches and tell your boards of deacons and directors that you want your ministers to have freedom in preaching, there will be a different kind of freedom or preaching from that we have now. Then Applied Christianity will come in, my friends, and the old theology will go out.

The god, my friends, who is being taught and worshipped in the churches—a god of fear—is a god that is keeping America and the rest of the world in poverty. Go to where they have a picture of God more fearful than is found in any other place, and that is where there is the greatest poverty. We have a little more money in America than the people who are less fortunate, because we have a somewhat more "likely" picture of God.

All through, the Old Testament is filled with the songs of Miriam and Joshua and others—filled with songs of the glory of the god of war. So long as the Christian Church believes in a god who is a tyrant—a monster who creates human beings to burn them afterwards—so long as we worship a god of war, just so long will the people of the earth fight and have war and more war.

We talk about brotherhood. I believe with all my soul that it is coming; but it cannot come while the Christian Church preaches from its pulpits the kind of God that condemns His creation to hell-fire, nor so long as the different denominations are fighting with one another.

I will give you a point of difference between the teachings of Psychology and the teachings of the Christian Church. Fear has been taught in the Christian Church for the last 1800 years. So long as we teach fear—fear of hell, fear of dependency in the future, fear of coming before the face of God, on the day of judgment—so long as we teach this, just so long will the people have sickness, sorrow, and the curse of poverty. The moment we begin to teach a God of love, abundance, charity, mercy, and peace, that is the moment everybody is going to have abundance.

How I should like to give you a picture of what I think is God, if I could! No one has ever been able to do it anywhere nearly so sweetly as Jesus Christ. If you don't quite understand the teachings of the Church —if you have been told there is no chance for you to be saved, and you are not a member of any church, and you don't contribute because you can't believe

everything that is being preached—I want you to know that you have just as much chance to come to the pearly gates and be ushered in by St. Peter as any man who believes in hell.

The Judgment—how I should like to talk to you on that! Do you know what I believe the Judgment is?

A murderer, according to a published statement, was hanged on the gallows, a short time ago, because the criminal laws of America do not take care of boys when they make their first false step. I could no more think that murderer as being condemned to eternal punishment than I could conceive of my mother, sacred to me as his mother is to any other man, a subject for damnation.

My opinion of judgment is this: I don't care what anyone has done. I believe if I had the same environment, lived under the same conditions, and had the same temperament as someone else who has made some slip, I might be as low, and perhaps a little lower myself. I don't care what a man has done or what a woman has done to break the civil or moral laws of man or God. The one who has had the hardest life of sinning here, has more love and tenderness coming from God Almighty, if that can be.

I believe the Judgment will be a great homecoming. I believe it is going to be just as happy and sweet as an earthly homecoming—to come into the infinite presence of the Almighty who is our loving Father.

For you people raised in the Church who have your idea of what heaven is, I would say I believe the Judgment is not going to be a day to be feared, nor a day when God will frown upon you and condemn you to

punishment. I believe that for all who have made mistakes, from the murderer hanged on the gallows, to the scarlet woman who mourns that she ever took her first wrong step, for all the people we call sinners (I would not have that word in my vocabulary), it will be just a homecoming. They are going to be ushered into the presence of the Father. No one will be filled with fear.

I believe it is going to be like the story Jesus has told of the Prodigal Son. When he came back, his father fell upon his neck and kissed him. I care not how low men and women have fallen, when they are ushered in the world to come, they are going into the presence of love, and love will have neither scorn nor scowl. Love will meet love, and the man who has gone wrong and who approaches the judgment seat in the spirit of love is going to receive the greatest welcome from God that man ever had.

To come down to a few practical things for you and the rest of us: So long as we have the religion of yesterday, so long shall we have sorrow and poverty and mistakes and sickness.

I was raised in a home that was puritanical in the extreme. I was told that if I smiled today, I would pay for it some time tomorrow. Think of it! That we could bring such an accusation against God and Christ! And it is just as wrong to teach that we are going to a last judgment where God will point the finger of scorn at us and condemn us to eternal punishment. If He does, then He is not the God I know, and I do not want to meet Him, because He does not want me.

When we come under the influence of fear, and take

it into the business world, it is easy to explain the effect. Here is a business man who says that every time he invests money, the stock market goes down. He is filled with fear. When we have fear, we lose out every time. We must hold the idea that we are working with the greatest power in the world behind us. Call it God, to be short. If we are working with God, there is nothing to fear—nothing to fear in our business transactions, nothing to fear in our domestic relations. There is no more need to fear God when we meet Him face to face, than when a little child meets its loving parent.

When we believe there is a power trying to harm us, and we are always filled with fear and timidity, we can never be successful. If we are filled with fear about business transactions, we can never be positive men. This is borne out by the experiences of great financiers of America and elsewhere. They are all men who are positive in their decisions.

You must be so filled with positive thoughts that when some business deal comes up, you can instantly make your decision. A man who cannot make a decision, probably never will be much of a success in the business world. If you are not able to make a positive decision, it is because you have been filled with fear all your life—probably instilled by religion and the Christian Church. I want you to know that there isn't anything in the world for you to fear. If you seem to have any cause for fear, it is in your mind. Fear is only in our minds. Anything we worry about is a matter of imagination.

I thought for many years that the devil was pursuing me. When I said to the devil: "Get thee behind

me—I am just as good a sport as you are!" that is the time the fellow ran, and I have not seen him since. I actually used to think that there was a devil chasing me. When we think the devil is on our trail, he is there; and when we believe he isn't there, he leaves.

FEAR

Deep in my flesh have Satan's arrows flown,
And evil javelins by his demons thrown;
His cruel lash my bleeding back has borne,
Till my tried spirit could but pray and mourn;
Sharp are the prongs his hand relentless guides;
And sharp the pangs his savage sport provides.
My heart beneath his thrusts has cried in pain,
Yet ever feels the ceaseless blows again.
Then one foul spear, more deadly than the rest.
Malignant struck, and pierced my aching breast;
Straight through my heart the wicked missile
wound,
And pinned me prostrate on the gory ground.
There fixed, I saw above my brow upraised
The claw of Satan, who in triumph gazed;
Within that claw his dripping trident shook,
The while he froze me with a fiendish look.
He laughed—and as my feeble strength grew less.
Stabbed once again in wanton wickedness.
Worst blow of all, it crushed my reeling head,
And the curs'd creature left me there for dead,
But as I lay, of mind and hope bereft,
In each dire wound a spear or arrow left,
There reached my side a blessing from above—
A loyal friend, with ministering love!

He soothed my brow, and from my mangled
frame
Pulled each dread missile sent by Satan's aim;
With healing touch my myriad hurts repaired,
And through the years for all my future cared;
Taught me that he who all my ills bestowed
Was but my erring mind's Tartarean load—
So now I know that suff'ring's lethal spear
Comes from the hand of that arch-demon—fear!

Did you ever get so deeply into debt that everybody was clamoring for money, and they were threatening that they would do this and that to you? You don't know what you have missed if you have not had this experience. I have been paying debts for more than thirty years, paying interest on stuff so old I had paid it twice over. I can teach you how to meet your debts by visualization—how to meet every one of your obligations. If you are honest and want to meet your debts, you don't have to fear one second what is going to happen tomorrow. If you will follow the rule I will give you, you can meet every obligation, maintain your dignity and self-respect, and win the loyalty even of your creditors. If you believe in God, in yourself, and in the power within, the creditors are going to know that and give you time. I wrote the poem above when I was wondering what my creditors were going to do to me.

I want to give you two or three other thoughts on the difference between Psychology and the Christian Church. I want to give you an illustration on business. After all, what do you care about hell, so long as you

can go on and be more succesful in your business? One who is filled with fear of hell or of failure, can never achieve his maximum amount of success in business.

You might just as well try to cross the Mississippi river in June on snowshoes, carry Brooklyn bridge on your shoulders, blow out the moon with bellows, or hold back the ocean tide with a pitchfork, as to try to be a maximum success while fear is in your consciousness.

"A business man I have known for some years always thinks he is going to get the worst of it in whatever he undertakes. If he invests in anything he will say: 'Of course, I'm sure to lose. It is just my luck. When I buy, the market always begins to fall. The good things fly away when I purchase. Failure is forever pursuing me.'

"If he starts something new in his business, he immediately begins to talk gloomily about it. 'It won't go. I have a feeling that it won't win out,' and so on. He is always talking about poor business, predicting that business is going to be bad, and 'that it will have to be worse before it is better.' There will be a slump, a panic, or hard times. He fears this and he fears that, and is constantly worrying and fretting about something or other. He is forever expecting that he is going to get the worst of it; that his enterprises will fail; that his investments will turn out badly; that he will fail in whatever he undertakes; and, of course, good things do not come his way, for what we expect tends to come to us. This man hasn't nearly as much money as he had several years ago, and his losses have come largely from his sour mental outlook, his lack of con-

fidence in his judgment, his perpetual anticipation of loss and evil."—Marden.

Why do so many people habitually evade making positive decisions and then acting upon them? Because they are guided by fear instead of faith. They fear they will make mistakes; that others will gain an advantage over them; that unpleasant consequences will result.

A young man who had studied psychology in a city where I had been holding meetings, came to tell me how the law had worked. If you will not be fearful and will not worry; if you will send out the spoken word and then rest in peace and ease, what you want will come to you by the operation of a natural mental law.

Here is what happened to this young fellow: He was making thirty-five dollars a month, and trying to get more, but he didn't seem able to accomplish it. He had been through the fourth grade at school. When he went into the automobile repair business, he rented a little tumble-down building for thirty-five dollars a month. He soon got business and had to put on two or three other men to help him. After a little he was putting money into the bank, and became so prosperous that he started a second business. The foreman at the first place saw a chance to get the business away from the young chap. Rents had gone up and the landlady had raised the rent from thirty-five dollars to fifty dollars a month. The young chap was so unsophisticated and so honest that he never thought of getting a lease. His foreman heard of it, slipped in, offered the woman a little more money, and got a

lease. As the foreman thought, the first of the month he would have the business.

The young fellow went to a lawyer. The lawyer said: "You haven't any chance." The young man then went to one of the leaders in a class of psychology in the city. "We will hold a thought," he said "that all things that are mine will come to me, and that no harm can ever come in through my door;" and they sent out a good thought for the foreman who had perpetrated the trick. The case went into one court and then was taken up to another and so it was being dragged along. The lawyer (one of the best lawyers in northern Illinois), said: "We can't win the case; there is no chance." The other man said, "We will win!" He hadn't a moment's worry or fear.

No matter what comes up in the business world, nor how gigantic the difficulty may appear, if you will hold a similar thought, as did this young man, you will win. The mental law will work it out—not the law of the statute books (though a clever lawyer can read almost any meaning into the laws on the statute books). The law of the mental realm never changes. It is eternal, and always works out right.

Here is the upshot of that story: This young fellow had sent out no negative thoughts. One day, the landlady sent for him. (The lawyer had advised him not to pay the rent and he had not, for four months). The landlady needed money, and she sent her son over to tell the young man she wanted to see him. The man who wants to get even with the world might have said, "Tell your mother I will come to see her when I feel like it," or words to that effect. But the young man

said politely that he would come to see the landlady that evening.

He did so, and she said: "You have always paid your rent. I am in need of a little money, and I wonder if you, instead of the other man, would like to have a lease on the building." The man picked up a little stub of a pencil and a piece of butcher paper and said: "I will pay you four months' rent, and pay you another month in advance, and then you write out a receipt under our new agreement. When he had the receipt, he went down to the lawyer, and the lawyer said: "Of course the bulding is yours."

This is an example of Applied Psychology. That young man would not have kept his building and have obtained what he wanted, if he had held negative thoughts or had had fear within him. I want this to be so grounded into your consciousness that you will never have one moment's fear or doubt.

Fear of death causes perhaps more failures, heartaches, and misery than any other spectre which haunts the life of man.

Yet it is as natural to die as it is to be born. And after death, what? Still in the arms of everlasting love! Then why should we be afraid to die and face a God of love? Can such a Creator as Jesus pictures have aught but love, beyond the grave as well as here? It has been our fear-teaching of the Dark Ages, that has jammed our common sense with shuddering at the thought of passing through the "Valley of the Shadow of Death."

Science tells us there is no more reason for fear in death and the seeming suffering of death than there

is in being born. The "death rattle" in the throat of the dying that is so apt to be elaborated upon and magnified by those who witness it, is only a reflex action of the muscles.

A person knows no more about passing from this life than he knows about coming into it.

When we pass from this life into the larger life, it is going to be an ushering into a greater expression of love, the same as when we come into this life.

If there is any time when a home is filled with love and tenderness, it is the few months preceding the advent of the baby. The mother spends her time making beautiful things and planning for what is going to take place. The name is already selected. The father is arranging for the little life that is to come. There is no time when love is quite so tender as when parents are thinking about the baby that is coming. And, when the little stranger has been ushered into this new home, the parents rejoice and the neighbors come, and the father is so glad that he spends his money for cigars to "treat the boys"—all because a little baby has come into the home.

There is the same feeling of gladness when we leave this life for the next. The Infinite Spirit, whose love is so much greater than man's has a reception for us when we "come home," that is so much grander and more beautiful than the advent of a baby into this life, that there is no comparison. The natural attitude of man should be to be eager to pass from this life into the next, and not be afraid. If we are wondering about death and are filled with fear, it is because of the teaching of past ages.

We should realize in our consciousness that we are going to welcome death. Of course, I know it is going to be hard for some of us to accept that, but the condition of man is such that, after he has lived a certain length of time, he should naturally be ready and want to go. As pastor, I have sat at the bedside of the sick and suffering who were anxious to go. We must realize that we can have only so much happiness and so much sorrow, and that is all.

We read in the paper, "the murderer to be hanged slept well last night, and did not show any fear or worry." The reason is, he had suffered all he could suffer after the murder had taken place. There was no more capacity for him to suffer.

You people who have gone through the same experience as I have, of putting to rest your dearest and nearest of blood, know that after you have been awake three days and three nights and longer, being up every moment, your nerves have endured all they can, and you drop off into a peaceful sleep. You can suffer so much and that is all you can suffer; you can enjoy so much of life and that is all you can enjoy.

A little boy likes candy, but turn him loose in a candy store, and after he is filled, although you offer him a barrel of candy, he cannot eat any more. The same is true of life.

One of the great mistakes of married life (Elbert Hubbard says: "Divorce is trying to get more out of married life than there is in it") is failing to understand that one can have just so much enjoyment in the physical life and that is all. Carry that to its logical conclusion, and we can have only so much en-

joyment in this life and that is all. When we are one hundred fifty or two hundred years old, we ought to be ready to die, having had all of this life we want until we reach the consciousness where there will be no death. In the law of psychology, after we have had all this life can give us, we are going to want something better in the life that is to come.

Psychology makes no speculation on "what dividends will be declared in heaven." It believes in the "here and now"; in the power of the mind, within the soul of man, to make of us co-laborers with God, both on this plane of living and on the plane to come; and, here, on the earth plane, it teaches that God is omnipresent—that is, everywhere—and, where God is, there can be no fear. Infinite Love casts out fear and blots out hell.

CHAPTER XVI

POVERTY A DISEASE

Cure of Poverty—How to Double Your Efficiency

The law of abundance, showing us the way to the Bank of Prosperity, is as direct as the pointed index finger. There is a legitimate royal abundance for every living soul.

A great deal of our poverty is a disease, the result of centuries of wrong living and wrong thinking.

Nature is most lavish and profuse in her abundance. If there is lack or limitation in our life, it is not because nature has been parsimonious but because man has not understood how to make use of and distribute the abundance which God has provided. As we survey the resources provided by nature, we must conclude that lack and limitation do not fit into the scheme of life at all. Therefore, they are the result of man's wrong living and wrong thinking.

When we go to the floral kingdom we find that nature is prodigal in making provision for plants and flowers, their sustenance and reproduction. In the lower animal kingdom it is the same. Under normal conditions, all animals, including birds and fish and insects, have more than they need for their sustenance, more than they can use. In the mineral kingdom we find the same profusion, for although we have been startled, at different times, by sensational reports of

so-called scientists telling us of the limitations of coal and other natural resources, it is true that we have such an abundance of all kinds of supplies that man is not able to determine how many billions of years he can live upon the natural resources now known to us.

One island near Vancouver, British Columbia, we are told, contains enough coal to supply all mankind for thousands of years. Aside from this little spot, there are the thousands of coal mines in the great North American continent, not to consider the abundance of coal in China and other foreign countries. Other natural resources are equally plentiful.

Abundant provision has been made by the great Creative Principle of the universe for all of man's needs as well as for the needs of all the other forms of life. If we do not have abundance, I repeat it is because of long-continued wrong thinking and living and that this is true, is proved by numerous instances where a change in thinking and living was followed by a change from poverty to plenty.

Let me tell you of a family consisting of husband, wife and two grown sons. They had been living in the world of lack and limitation for many years until they had lost all spirit, all hope of a prosperous life, and all expectation of ever having abundance. This, of course, was reflected in their way of living. The man became careless about his person: he would go to work with his hair unkempt, his face unshaven, his clothes unbrushed, and his trousers looking as though they never had been creased.

A man who is living in that kind of mental attitude, augmented by untidiness, soon catches the spirit of indolence. This man's whole demeanor expressed what was in his mind. There was no sprightliness in his walk, no spring in his legs and his knees; he never straightened up as he slouched along to his work, bent over, so that his knees just naturally fitted into the bag in the knees of his trousers, and, of course, the bag in his trousers became more apparent as his knees fitted in a little more snugly each time he slouched along.

If you had approached their house you would have noticed that some of the shutters were hanging on one hinge. The house needed painting, and weeds had grown up in the front yard. All this was a reflection of their thinking poverty and limitation.

The woman had lost her desire for tidiness around the home. The carpets on the floors had not been renovated for "goodness knows how long;" the pictures on the wall were "squeegeed," and the furniture was never in a symmetrical position. The whole house and its surroundings reflected their wrong thinking about abundance. They thought poverty, and poverty expressed itself in poverty.

One day the mother came in contact with some literature on right thinking, and she read that poverty was a matter of condition of mind—or as we would say, a disease. She had by this time had enough of poverty's nightmare existence and she was determined, if there was anything to break the spell, that she was going to break it, so she set out to change her mental attitude.

She began to think abundance, prosperity, opulence, plenty and riches, instead of allowing her mind to dwell in the realm of poverty, lack and limitation. Of course, there was an immediate change in her personal appearance, which, in turn, was manifested in the way she kept her house. The pictures were made to hang straight on the wall; the carpet was taken out and dusted, and this, probably, helped the husband to get a grip on himself, for he began to catch the spirit of prosperity which his wife was thinking.

As she went on to clean up the house inside, he began to clean it up outside. He rehung the shutters, cut the weeds in the front yard and painted the house. By this time, the house inside and out, with its occupants, looked like new creatures. Not only had the woman's right thinking changed the condition of the house inside and outside, but it reacted upon the life and habits of her husband and sons. The husband began to take more interest in his person; he was careful to shave and keep his hair combed; his clothes were brushed and his trousers pressed; and as he went to his work, he walked with the gait of alacrity, success, courage and prosperity.

Soon his employer saw the change in the man and, naturally, this led to an increase in his pay. No employer is going to raise a man who is slouchy, slovenly, indifferent about his work and careless in his actions and speech. So, by the mother changing her way of thinking from poverty to abundance, the whole household was changed, including the husband and the sons. Within two years, not only had the husband been raised in pay and given a more responsible position,

but the two sons had likewise been given an increase in their salaries.

Verily, poverty is a condition of mind. Think prosperity and prosperity comes. Think poverty and poverty you'll have. A mind filled with thoughts of poverty, doubt, fear and limitation is no more the mind of abundance than the bullfrog is like a mud turtle.

If we spend our time talking about "keeping the wolf from the door" and trimming the fringe from the bottom of our trousers, we are liable, by the law of attraction, to attract the pack of wolves, and more frazzle will grow on the bottom of our pant-legs.

Thought is like a magnet: it attracts to it the very thing of which it thinks. Whatever may be our present dominant mental attitude, it becomes a part of our being, our living, and our experience. Change your mental attitude and you will change your fortune.

The very first essential in the effort toward doubling our efficiency is to find the kind of work that gives us the most joy and happiness, and it does not matter what the present cost may be, we will more than make it up in the future.

There could be no higher office tendered to a man in the realm of law than the judgeship upon the Supreme Bench. A man at the age of forty-five who had not had legal training, but who had always had a strong urge to follow the legal profession, gave up his vocation and began to devote himself to the study of law. Of course, it was a great effort to break loose from his associates and an assured income on the chance of winning success in the practice of law, at his age

in life, but the urge was strong, his faith courageous, and he made the leap. Ten years later, by the time he was fifty-five years of age, he became judge upon the Supreme Bench of the United States of America.

If you are going to double your efficiency you must be absolutely sure that you are following that kind of work which is most pleasing and delightful to you. In the first chapter of "Will Power and Success," I have, in the last editions, elaborated upon the necessity of finding our chosen work. There, I have quoted some of the great master minds of the ages, as, for example, Emerson:

"Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertions. He is like a ship in a river; he runs against obstructions on every side but one; on that side, all obstruction is taken away and he sweeps serenely over God's depths into an infinite sea. . . . In this talent he has no rival."

All things come to us if we are in our right work, for then our thoughts are our allies, and right thinking opens the floodgates of talent and ability so that the channels of achievement may be abundantly filled by the onrushing stream of success.

Dr. Frank Crane has said that he has made about all the mistakes mortal man can make. Well, Dr. Frank Crane hasn't anything on the author of this book. If there are any mistakes man has made that I have not made, they have been made on some other plane than the earth-plane, and I have had quite suffi-

cient experience without going to any other plane to find some more mistakes that I can make. However, there was one time when I was right. No man, no matter how full of mistakes, and how foolish, can be wrong all the time. There must be some chance for him to be right. Just as a man cannot always be right, neither can he always be wrong.

So I happened to hit one thing right after I had had a million things wrong, and that one thing was that I resolved to spend all my energy, all my time and all my talent, no matter what the cost may be, upon focusing my whole attention and abilities on one goal. Time proved that my judgment was right; time proved that I wasn't always a fool, although all my friends and near relatives, except the feminine part of my household, said that I was a fool, a double fool and a blankety-blank fool.

After my health had failed twice while trying to get an education by overwork and overstudy, I was forced to go into the commercial world to earn a little bread and butter, buy a new shirt and pay the room rent. It was not long before energy properly expended in the business world was bearing interest. One man whom I was associated with offered me work with him and said that I would be a rich man if I would continue in the commercial life.

A boy born in the direst kind of poverty and reared only in poverty thoughts, who had never had five cents to spend until he was sixteen years of age, when told that he would be a rich man, might well have been tempted to continue the wrong kind of work; but there

was the call within, and this call I was determined to obey, no matter how many people told me I was making a mistake. For when I finally decided, at the age of twenty-four, to give up my prosperous commercial career, go back to school, and prepare to become a public speaker, everybody on every side told me what they thought of me. They said I was taking too big a chance—I was giving up a certainty for uncertainty—I would be incurring debts.

My immediate ambition was to become a minister, and to give up a promising commercial future for the uncertain income of a poverty-stricken preacher was dire foolishness; at least that is what everyone said to me. One man, as near a relative as flesh and blood could make, who owes me two thousand dollars (for I had helped to put him through school) wouldn't even loan me ten dollars on the money he owed me, because he considered I was such a ——— fool. Despite all this I went on. I knew that my maximum amount of work could not be accomplished in the commercial world alone. "Will Power and Success" was already being written, and I had charged and surcharged my mind with the great teachings of the sages of old, as given in the first chapter of "Will Power and Success," and I believed that they were nearer right than my family advisors, with all their well-wishing for my continued commercial "success." So, with a courageous little wife staying by me, a mother with a tenacious belief in me, and a daughter who had more faith in her father than in eternity, the old associations were severed, and after four years of preparation, having

spent the little savings I had accumulated, with necessarily contracted debts, and with my teachers in the seminaries thinking me too unusual to preach, I began my ministerial career at fifty dollars a month.

I made no mistake. I am still preaching and always shall be, although I am not preaching orthodoxy as I had been taught. The world is my pulpit and the universe my congregation, and so far as the rest is concerned, I have combined my commercial training with that of a preacher and now I don't have to worry where my next meal is coming from.

But it took twenty-two years, from the time I made up my mind to become a preacher, until I got my hands on the first round of the ladder; twenty-two years, while everybody stood off, crying "fool, blankety-blank fool" and "it can't be done," and it was worth the struggle. What is twenty-two years of poverty, debts, sneers, ostracism, when you are happy in your work and you know that you are going to succeed!

If we are living in malarial swamps of discouragement and plague-infested bogs where poverty's hookworm is breeding, we can move to the grassy meads and the flower gardens of abundance by way of changed attitude of mind and thought, backed up by will power, grit and gumption.

"Mind is creative, and conditions, environment and all experiences in life are the result of our habitual or predominant mental attitude."

The next essential thing in doubling your efficiency, after you have chosen the desire of your heart, is to have the courage and the will power to battle against

all odds until you finally become triumphant and victorious. Make the change from that which you do not like to that which you desire, and to acquire the force of spirit to hang on until your goal is reached.

Another most essential thing, after you have found your mind that you are worth more than you are get- be positive about your worth, and then back up your opinion as to your value by extraordinary hard work and long hours.

I hardly ever have a campaign but that we hear of one or more men who have, under the inspiration of the hour, constructed in their minds a raise in pay, and then have gone out and brought about the increase in their income.

When you have fully determined what you can do and then set out to focus all your strength of mind and energy upon that particular kind of work, it is high time to begin setting a higher value upon your ability and efforts. This may not be recognized the first year, it may not be recognized the second, it may not be recognized the third; but by all means have in your mind that you are worth more than you are getting. But do not "kick over the bucket" by becoming arrogant, conceited or egotistical in demanding your increased income.

I believe one of the hardest positions in the world for any human being to fill is to be employed where one's services are not fully appreciated; where the man is too big for the job. The world will never know of the tears that have been shed through long years of struggle and effort by men and women who have had

to work in a position too small for their capacity and ability, who have had to endure the scornful domination of an employer or manager, when they knew that they could conduct the business or the department better than those who were in charge. That is the measure of a great soul; that is the test of a victor, for we never can become leaders and we never can prove our ability to command others unless we are big enough to be commanded.

You may have to wince under the domineering attitude of the "boss" above you for many years, taking his insults and slurs because you are a better worker than he. You may be the recipient of darts and arrows, of mental spear-thrusts aimed against your breast with murderous intent by the jealousy in his heart. But hang on, grit your teeth, be brave, be noble, knowing that the time is coming when you will be "the upper dog;" when you will be filling a position commensurate with your talent, ability, experience and your ambition to work and serve.

The first thing that an employer usually asks is: "How much have you been getting?" Of course, that is a logical and good basis to begin the discussion of the value of an employee. Many of you will never get more than you are now receiving until you set a higher value on your services than what you are now getting. (Remember, however, as mentioned above that this is not to make you egotistical or conceited.) You are to set your own salary, and then work with all the effort and energy and application that is within you, to prove that you are worth the price which you set upon yourself.

I know of a man who is a real genius. I have no doubt that he was too big for his job. But he assumed an arrogant attitude, and talked in a most bombastic way about his wonderful ability to his employer and his friends, and at the expiration of twenty years he is getting no more money than he got nearly a quarter of a century before.

I am not leading you astray when I tell you to set your own price, provided you will follow the rest of the directions. You are to set your own price and then be big enough to fill the job which is too small for you, with all the gracious spirit of a man who has already attained the president's position.

Always remember, when you are handicapped by a job too small for you, that no work is small if a great soul does it. Let this be your inspiration and monitor: that wherever you are, although you may be big enough for the job ahead, you will do the best that is in you, free from criticism, carping, caviling, sulkiness or jealousy.

The next time you are seeking employment, if you are a bookkeeper and have been getting one hundred fifty dollars a month and the would-be-employer asks you what you were getting, tell him with all frankness that your salary has been one hundred fifty dollars but you are worth two hundred dollars. He may look at you with a surprised expression, and with a question curling around his lips, but he will recognize that you are sure of yourself and the jolt which you have dealt him by having the courage to ask for more money and expressing the conviction that you

are worth it, will make him take a second thought before he lets you get away from him. A bookkeeper, who can earn two hundred dollars a month, is worth more to the concern than two bookkeepers at one hundred fifty dollars a month. Any good employer knows that. What you want is the privilege of demonstrating that you are worth more money than you have been getting. Should he refuse to grant the two hundred dollars, be big enough to begin at one hundred fifty or one hundred sixty dollars, with the clear understanding that you will demonstrate to him the value of your services at two hundred dollars. If he refuses, after you have given him a good demonstration of your superior ability, to act according to your verbal agreement, don't doubt or worry; there is some other house that will appreciate your services.

So long as you are content to plod along in the same old rut, you will never get out of the rut. But do not ask for two hundred dollars a month when you are worth only a hundred twenty-five.

There are so few people who understand that they have the power within them to double their efficiency, that they continue to work for small wages when they might by the faith within, and the spirit of co-operation and fellowship linked with great effort and work, put their names on a much higher pay-roll.

I have in mind a man who worked for a great concern for fifteen years; he was nothing but a cog in a great machine. He had had no raise for five years or more, and apparently, to judge from the attitude of the employer, wasn't in line for promotion for many a

day to come. When he approached his employer about the advisability of a little increase in pay, the employer didn't see it. The man might have remained there for the rest of his life in a comfortable rut, but he got up enough spunk and grit and gumption to look for another job and within thirty days, because he had put a higher value upon his services, he went to work for a competing house at a much higher salary.

It is not often that a minister gets his pay raised at frequent intervals. I was a minister for seven years and during that time I had eight raises, with the exception of my first job where it was a flat understanding of fifty dollars a month. After that I set my own salary and raised my own wages. These eight raises within seven years came about in something like the following manner. Within two months my fifty dollar salary was doubled, but this was never put into effect because the little town that was going to double my salary was absolutely too small for me to remain in; so, within three months, I took another church, at nine hundred dollars per year. Before the year was out I went to another town where I got eighty dollars a month, with the privilege of taking up a government homestead; here I again set my salary and when I was at conference with the board of trustees, one of the deacons said that he would be tickled to death to work and get a government homestead, as I was getting, at fifty dollars a month. I told him that I supposed there were ministers who would be glad to work for fifty dollars a month but I had passed that stage. After two years of service I went to another place with an

understanding that I would supply their church without any given salary, but that I would tell them what I would expect at the expiration of a few months, this being mutually agreeable to both myself and the church. This church had never paid more than eight hundred dollars a year. I had not been there more than a month or six weeks, when one of the deacons called upon me and said it was about time that they should have some understanding of what my salary was to be. I told him that I had not exactly determined yet, but that it would be no less than twelve hundred dollars a year and a parsonage—almost double what had ever been paid on that field before. When I told the deacon my price, he raised his eyebrows, turned pallid, gasped for breath, but didn't faint. He wanted to, but I wouldn't let him. When he was able to speak in plain English after the jolt, he said: "Why, we can't do that; this church has never paid more than eight hundred. We ought to get a man to fill this pulpit for eight hundred dollars." I told him that I was sure there were ministers he could get for eight hundred, but he would get an eight hundred dollar minister; he was now talking to a five thousand dollar minister who was willing, for the time being, to serve them for twelve hundred and a parsonage. My terms were met. When I left that church after another short ministry, I left them free from debt with money in the bank—after having paid me my twelve hundred and house. We had paid off a church debt that had been standing for over fifteen years,

together with a number of other debts which had been millstones around the church's neck.

You will notice that I made frequent changes, and for this I was condemned by my nearest friends and by my relatives—by the ones that might have helped me—because they said I didn't stay long enough in one place. They didn't know the system of employing preachers, and the danger a man was in who remained in a small town until he was thirty-five years of age. I sensed this in my first year of ministry. I saw there was just as much caste in the ministry as there is in aristocratic Europe, and that, if I had remained in the little country town until I was more than thirty-five years of age, I would be dubbed a "country preacher" and would never get out. When I finally determined to leave the small town field, I corresponded with some of the leaders of my denomination, but I could not get a single one of them to give me a chance at a church in a city. All of them offered me country churches; but I had had enough of country church life.

So I pulled up stakes and went direct to a city to see a man who arranged the employment of ministers for city pulpits. I had always spent my income on my education, for books and other means of advancement, even before the money was in hand, so that by the time I got to the city, I had no ready cash and an accumulation of debts. I had taken my family with me, burning all bridges behind me. I had determined that I was going to have a city church, and I said: "If I ever get my nose inside of a city, that burg will

know I'm there by the time five years shall have passed."

While I was waiting to see the man who employed ministers, and before I was able to persuade him that I was the fellow he wanted, my funds were gone and I had my family in a boarding house in the city, without any money to pay our board. I appealed to my nearest kin (one who owed me money) and to another who was as near as nature could make him, but my appeals were in vain. They would not give me even one week's board bill. I was able, by the law of psychology, to stand off my landlady until I got a church. I had to begin lower than I had left off in the country. I took the worst thing the city had, and I began at one hundred dollars a month. I was raised to fifteen hundred a year and from that to eighteen hundred and, before two years were over, to twenty-two hundred, with house, light and servants furnished (and that wasn't my biggest salary in that city). Each time I suggested my own raise, and I got it.

I might have pleased some of my relatives who would not loan me any money, if I had stayed in the little country town for five years when they said I was making too frequent moves; but that five years, as anyone will understand who knows the history of ministers, would not have helped me to get to a city church.

I have already intimated that a man may ruin his future and never reach his goal if he thinks he is too big for the job he has, and continually lets other people know it. You may be too big for the job—but don't shout it from the housetops.

CHAPTER XVII

THE LAW OF ABUNDANCE

How to Connect up with Abundance—How to Have Abundance NOW

Don't be afraid to meet life's conditions courageously and confidently. Change your thinking: think position, harmony, prosperity, growth, and then the wolf will slink away from the front door and the fringe on your trouser legs will become golden embroidery.

Thoughts are things; thoughts are energy; thoughts are magnets which attract to us the very things which we think. Therefore, if a man is in debt, he will, by continually thinking about debt, bring more debts into his life. Concentrating on debts brings debts to him, for thoughts are causes, and he fastens more debts on to himself and actually creates more obligations by thinking about debts.

Concentrate and think upon things that you want; not on things which you ought not to have. Think of abundance, of opulence, of plenty, of position, harmony and growth, and if you do not see them manifested today, they will be realized tomorrow. If you must pass through straits of life where you do not outwardly see abundance, know that you have it within, and that in time it will manifest itself.

I say, if you concentrate on debt, debt is what you will have; if you think about poverty, poverty is what

you will receive. It is just as easy, when once the mind becomes trained, to think prosperity and abundance and plenty, as it is to think lack, limitation and poverty.

From the time I was able to understand my mother language, before I was able to talk, my consciousness was filled with poverty thoughts. The first thing in my life that I can remember was discussions, in our home, regarding debts and poverty; and about the only thing that was ever mentioned in our home for many, many years was poverty, poverty, poverty.

As a child I would awaken at night or early morning, hearing discussions of what would be done tomorrow when the landlord demanded his money and we did not have it. To help over this poverty condition, I was put to work peddling papers before I was nine years of age, but the money that I earned was never mine. From the time I was nine until I was sixteen, I held a steady job peddling papers and doing other odd things besides, yet never had more than enough money to buy clothes to cover my nakedness. I had saved on two occasions, copper pennies in a little bank. One time I had four dollars and another time I had five but my family thought that they had more right to my little savings that I had and so they got the money. It was nothing but poverty, poverty, poverty. I lived in poverty; I breathed in poverty; I ate in poverty; I smelled poverty; I dreamed poverty, and I had poverty.

Finally, at the age of sixteen, I was able to get an overcoat; but my mind was so filled with poverty

thoughts (attracting more poverty to me, of course, all the time) that I would not wear this overcoat for fear that I might never get another. When I was sixteen, I remember going out on the street one night after dark with thirty-two cents in my pocket and at every step I took I expected to be held up by a thug and be robbed of the thirty-two cents. Thirty-two cents, all my own, after seven years of hard work!

At the time I was sixteen years of age I was working fourteen hours a day in a sweltering city in the East. My young system cried out for sweets and especially as I worked extremely hard in the hottest kind of weather that the humid city of Philadelphia could depress its inhabitants with, my tongue used to virtually loll out of my mouth for a taste of ice cream. I think that summer I bought, on three occasions, a five-cent plate of cheap ice cream to appease my growing appetite for the frozen milk.

If you think poverty, you get poverty. You will notice that. I thought poverty, and that's what I got. Think poverty and—well, if you don't change your thought you'll get plenty of poverty.

In a previous chapter in this book, I have mentioned the fact that for daredevil bicycle riding, the world never had my equal. When I was employed to do this, it was a chance for me, if the negotiations had been properly conducted, to make enough money to put myself through college—my ambition. But I was not able to think in any terms except poverty. I couldn't think in terms of four numerical figures, in thousands; so when the deal was finally consummated that I was

to perform this great feat for the amusement of eighty thousand sightseers and amusement seekers at a time, the man who went with me, to talk about arrangements, had poverty thoughts oozing out all over him. Those who employed me took advantage of our poverty thinking, but even at that, I should have had enough money to have given me a good start.

All that summer I allowed this money to accumulate. I did not draw it—I wanted it all to be handed to me in a lump sum; then I was going to put it in a bank and proceed, that fall, to school. I had never in my life before had as much as twenty-five cents to spend at one time, and now I would not become prodigal just because I was "the world champion" and had a little money accumulating (you might put an emphasis on the "little"); but I did do an awfully daring thing. I shocked myself, as well as I am shocking you, in that while I was the "world's champion," I was going to spend some money; and so I allowed myself five cents a day spending money for a greater part of that summer. I spent my money for one thing, and that was salt-water taffy.

I had seen other children eat candy. It did look mighty good, and when I had five cents to spend, I spent it for the "good-looking stuff" that I had seen others boys eat, and I bought the same kind of salt-water taffy every day. When the five cents worth was eaten, I had about one-tenth enough salt water taffy to satisfy my ravenous candy appetite; but a poverty-bred and a poverty-raised young man, with poverty sticking out all over him—as it was with me, by my

wrong thinking—could not waste all his money on "riotous living," so I would go hungry for salt-water taffy for twenty-four hours, when I would take my self-granted allowance of five cents to buy another sack-ful. Salt-water taffy, in those days, I think, was wrapped in sleek oiled or waxed paper, or something else that was in the way when I wanted to eat it. My appetite was just keen enough, from one day to the next, as I remember it now, that when I got that sack of taffy, I think I must have eaten taffy, wrapper, sack and all.

Poverty begets poverty; poverty-thinking produces poverty; poverty-living generates poverty. Like produces like, therefore poverty produces poverty, you think in terms of poverty.

Well, time was at hand when I was to receive my accumulated wages, so I got them and went to a bank. I went to the bank, however, on Saturday afternoon and found that it was closed. That was the first time I had ever approached a bank in my life, so you will see I was unsophisticated and unacquainted with banking hours. I thought a banker had to work fourteen hours a day, the same as I did. I had no idea that the bank closed for half a day, Saturday afternoons, but it did. Therein was my downfall.

I went back and told somebody. I must have told it with some gusto, I suppose, because I had never had any money in my life before; and even if I did not tell it with gusto, I am sure enthusiasm squirted out all over me and money thoughts were pouring from my

brain, and somebody else caught the thought I was thinking.

I am trying to impress upon you that if you think poverty you get it, and you get it good and plenty. Here was a chance for me to say good-by forever to my dear old pal, "Poverty," but I had been living in the wrong kind of thinking. "The champion of the world" wasn't living like any other human being, at least not when it came to sleeping. To have a room to sleep in would have cost a little money; therefore, that summer, while the multitude was watching me in my daring, whirling ride down the dizzy chutes, it was unmindful that when night came, I slept on some discarded bed springs which rested upon rafters in a loft above a greasy kitchen in an eastern summer resort. There were no doors or windows in that kitchen, much less in the loft. It was a little gable roof and my bed spring which was covered with an old quilt, was so near to that greasy roof that I can smell grease yet when I give my imagination wings.

So, when I came back from the bank I told somebody I had not been able to get into the bank. Somebody knew I was sleeping in a place that could be reached very easily without a "jimmy" or a key. That night I clambered up to my accustomed spring and my greasy friend "the roof." I went to sleep—I went to sleep with my money in my pocket. I awakened in the morning, and I still had a pocket, but it was empty —the money was gone. I had been robbed!

So I had to start all over again. Poverty had attracted poverty to me, and it will to you, and it will

to the rest of the sons of Adam who think poverty. The way to get away from poverty is to think abundance.

Think poverty and you get poverty! You would think that when a young fellow had had his college chance in his hands for the first time, ready to take to the bank, and then was robbed of all he had, that would be quite enough to lose for one spell, but follow me below: I had been bred in poverty, I had been born in poverty, I had been suckled in poverty, inoculated with poverty, vaccinated with poverty, permeated by poverty, had inculcated poverty in the grooves of my consciousness; so, when I lost my savings of a summer, there was more to be lost. You might not think so, because I, myself, had nothing to lose; but that year my grandfather died and left me a legacy. Again I had enough to start me off; but I was not of age, and others, who needed the money, insisted upon having a guardian appointed and my money secured, from which I got twenty dollars and somebody else got all the rest.

Now, I am going to tell you what to do, if you are living in limitation and poverty, so that you may begin to spend, this very moment, lots of money, and enjoy living in abundance.

I am going to show you how, by the time you have finished this chapter, you can begin to live, have opulence and abundance—in your mind. But this is going to be just as real to you as when the material wealth is being manifested. You are to begin this very hour, practicing abundance and living abundance with as

much reality as when abundance **is yours** one year, five years, or ten years from now.

If you will do what I am going to tell you to do, you need never again have a moment's anxiety about poverty. You will live in abundance; you will have abundance, and you will be abundance.

It is probably necessary for you to follow my story to the end before you will catch the interpretation of what I literally mean: namely, that you are abundance. I care not what may be your limitation, what may be your position or lack of position, what may be your surroundings or environment, you can have abundance.

CHAPTER XVIII

THE LAW OF ABUNDANCE—Continued

Practicing Abundance in a "Boom Town" on the Prairies

At the age of twenty-four I gave up a lucrative commercial position to go back to school and prepare to be a minister. After more than four years of further preparation, then nearly thirty years of age, I took the pastorate of a church out on the plains of South Dakota at a salary of fifty dollars a month. This was a "boom town"—it was called "the most wicked town in the Northwest." When the "field secretary" of our denomination came to the seminary and made a plea for "heroic blood" to go to the Northwest—as my custom had always been to tackle the thing that was the toughest—I went to this "heroic blood" secretary and told him I wanted the hardest job that he had—and I got it.

In this "most wicked town in the Northwest," a church of our denomination had been erected before there were any church members there. This, of course, was not good business policy, but it was claimed that all indications seemed to be that this was going to be a "strategic point" for a church. (The strategy has not yet been demonstrated.) Lo, when I came to this church, there were no church members. There were none in that town—that is, our denomination had not

yet found them, but nevertheless the church was erected.

It was a real "wide open" town—a little western burg consisting of probably two hundred and fifty people, all told, counting the fifty-odd floating gamblers and a number of so-called sporting women. (Two ministers had been virtually driven from the town before I got there.) That kind of a town was not looking for spiritual advisors: it was seeking to evade the law. They didn't want any preachers to come and tell them how to live—they were living in their own sweet way. Gambling was "free to all," roulette wheels were running, and the "sporting women" would drive in automobiles from their houses of prostitution at the edge of the town and, while standing on the seats of the automobiles on Main Street in front of the saloon, they would have their drinks brought out to them, attracting the eyes of men and advertising what they had to sell.

This town was perfectly contented to live as it was living, and woe be unto the "parson" who dared to disturb their chosen pace.

You have heard of the great hospitality of the West. I have heard of it and I have experienced it, but I did not experience it in that little town during my first ten days. The town was so small that everybody knew everybody else's next move and so, in twenty-four hours, everybody in town knew that the first move of the new minister had been to arrive in town. Within forty-eight hours, they had planned that his next move would be away from the town, and if he would not go by himself they would help him along by riding him on

a rail. It hadn't come to that point with the other two ministers who had had to leave the town, because they had been wise enough to prevent the "riding on a rail" stunt by beating the town to it and hiking out on their own "shank's horses."

So, with a memberless church behind me and the little town's coldness in front of me, I was somewhat in the place of a human refrigerator with the temperature going down. When I went out on the street and spoke to the men and tried to pass the time of day, they, one and all, turned their backs on me, scorned me, or cut me through with icy looks. They spoke to other people, from the notorious gamblers to the street harlots, but they would not talk to the "parson." The "Sky Pilot" wasn't needed in their community life and the sooner he knew it, the better it would be for him—that's what they thought.

I came to this town at fifty dollars a month salary. It was a "boom town." In "boom towns," money doesn't go as far as in other towns; the bare board and room for one individual—with no exceptions to the preacher—was fifty dollars a month. How are you going to figure it out? I was a married man and I had a family, but my family hadn't come with me—I didn't have the money. I had paid my own railroad fare to reach the little town. My salary was fifty dollars a month! My board was the same as my salary! By the time I had paid my board I had nothing left for laundry, shoe strings or shirts—and in that community it was quite essential that a man should have a shirt on his back.

Of course, in the Fiji Islands, it may be different. But when you are in Rome, you do as Rome does—when you are in the Fiji Islands you can Fiji as the Fijians do, maybe—and when you are in a ministeral position you would better do as the ministerial brethren and your flock expect you to do; that is, keep your back covered, or you will lose their respect—also your position—so you will see it took some tall mathematical, economic and industrial figuring to spread fifty dollars over my board bill, laundry bill, clothing bill and barber bill for myself alone, without any consideration for my family.

My family, at that time, had not yet learned to live on nothing, but they were being pretty well broken in. Just a little while longer, and, no doubt, the fifty-dollar-a-month-church training would have brought good results; but I wasn't sure that my family was going to live up to the training! In fact, I wasn't quite sure whether I could do it myself, and to be a good trainer of others, one ought to begin at home on oneself.

And I began at home. I had asked one good "church friend" if it were not possible to have my board lowered because I received only fifty dollars a month; but I had made no impression upon him; he owned the hotel and he needed my room, if I didn't. Therefore, as I say, I began training "at home" on myself.

There was an abandoned house in this town where people had once lived, but—they were not living there then. The house had the reputation of being "haunted," but who would care about a "haunted" house if he could save something out of fifty dollars a

month salary with board at fifty dollars a month! So I went to the man who owned the house. He was very pleased to secure a tenant. I got the house for nothing —you see, it is a good deal better for a house to have somebody living in it, than to have it vacant. It lasts longer and it is preserved better, especially if it is "haunted."

Having gotten my "haunted" house for nothing (which equalled a room in the hotel, only it had no carpet, no bureau, no washstand, no bed, no—well, it was just a vacant "haunted" house, without any trimmings whatever thrown in), I borrowed a cot somewhere, dug up some bed clothing from somewhere else, and moved in.

I had nothing to move, so my moving didn't cost me anything. Therefore, my fifty dollars didn't shrink much in the moving. You know, a whole lot of things could be worse if we would only look at them that way —in fact, you see, I was rather fortunate. If I had had some furniture to move or a chest of diamonds to "tote," and I could not have raised the price to move the furniture or to "tote" the chest, it would have been an awful job for me to shoulder my furniture and carry it on my own back!

Yes, things can always be worse than they are. So, when things are just as bad as they can be, it is "good psychology" to be tickled to death that they are not any worse. Our wrong thinking may make them so.

I was progressing pretty well in the economical and industrial program of my ministerial life. I was saving my room rent. The next thing was to save on my food

bill. I had had experience enough to know that cheese and crackers and milk are a whole lot cheaper than beef steaks, mutton chops and apple pie. I, therefore, put in my own larder. I bought some soda crackers in a box, and I bought milk in a pail from the nearest neighbor who owned a cow, and I bought cheese at ten cents a slice—when I had the ten cents.

You may not be accustomed enough to "haunted" houses and deserted cellars to know just what kind of inhabitants really occupy such deserted and haunted places. They are good places for rats to live in. My house being a good place for rats, there were a good many of them. I have always known, since I was a little fellow in first grade at school and sang that song about "A Mouse Being Tempted by Cheese" that cheese is regarded by rats as one of their most tempting delicacies, as well as "the staff of their life."

I say I have always known that, since I was a child, but that doesn't make any difference. If I hadn't known it, I would soon have found it out. Experience would have taught me, for it wasn't long before it was a scramble between myself and the rats as to who was going to get the cheese first. Sometimes I won, and quite frequently they won. However, who was the victor had nothing to do with the multiplicity of the number of rats, who seemed to increase miraculously around that "haunted" house, unless their prowess in getting plenty of cheese was a stimulant for more frequent calls and an invitation for rats from other quarters.

Be that as it may, there were plenty of 'em. If you

want to multiply or increase a number of rats and you do not know how to go about it, I am telling you now on the side, without any extra charge, that if you bring plenty of cheese around, you won't be lacking plenty of rats.

Some days, when it was a tussle between the rats and myself and I got the most of the cheese, it kind of edged them on a little, I suppose, thinking that they hadn't gotten their share during the day; so, when night came, and I was sound asleep, they trooped in by regiments and stormed the cheese-fort. When they had won the battle and divided the "spoils to the victor," they were loath to leave, and so they detailed scouting expeditions to explore the different parts of my room, including my person.

I never was able to count just how many foraging scouts my rodent friends were able to detail in any one night, but making a safe guess at it, without missing the mark very far, I would unhesitatingly say that they had a-plenty. While I did not try to follow all their scouting I am satisfied, whether you may be or not, that they didn't miss many nooks or corners where cheese might be found.

If you have never been awakened in the middle of the night, when the stars have forgotten to shine and the moon to smile, in a "haunted house" with rat tails serving as alarm clock, you don't know what you have missed! It is worth fifty dollars a month to try the experience, to see if you can stand it.

Well, having partially solved the economical problem, the next thing to do was to solve the spiritual problem.

Somehow or other, I have always had a notion that there is a connection between the spiritual and the economic. By this I mean that it is a pretty hard proposition to keep a smooth, easy, calm everyday honest-to-goodness Christian poise on a half-filled stomach, an empty larder and a small pay envelope.

I always have believed and I always shall think that a fellow is in a better position to practice Christian patience and fortitude in a nice new suit of clothes and on a full stomach (provided, of course, he isn't a gormandizer) than in the old orthodox fashion of "trying to give thanks to the Lord" when you're poverty-stricken and you can't face the landlord or meet your grocery bill.

Therefore, it is my candid opinion (although you may have an opinion of your own) that, if you are going to solve a spiritual problem for yourself, the church, or your community, you will have a better start if you are not living in a "haunted" house on cheese and crackers, with rat tails as your alarm clock.

But then, if one has a spiritual situation to meet, it takes some time to consider one's handicaps; and it soon dawned upon me that the town thinking me useless, and the rats thinking me a poor provider, I would better move fast to get the esteem and respect of that town or I would move faster, getting out.

I could see, from the attitude like the coldness of frost which, in the town's manner toward me, was fast turning into the iceness of glaciers, that I wasn't making much progress in storming the fort and taking the town captive while I was preaching in the little church upon

the hill to seven people who you might say, were in "Jerusalem" while the town congregated in the saloons and gambling halls down in "Jericho," as it were.

I, therefore, considered a strategic move. It was my first strategic move as a minister. New tactics entirely, for I had never before heard that any minister had ever preached in a saloon, but it appeared to be the only solution of the situation.

There were two men in that town who ran saloons, one a Frenchman and the other an American. I chose my man, and my choosing proved to be correct. I figured that one of these men would let me preach in his saloon, whilst the other wouldn't. The man I selected was the Frenchman.

I started down to see the Frenchman in the saloon. I started, I say; but I didn't get there—not then. I reached the sidewalk in front of the building, but my knees began to wobble, and my nerve to have "spinal meningitis," and my speech "dumb meningitis," and so I passed by on the other side.

This was a most notorious saloon; it was the rendezvous for men who lived on the plains and who thought more of outlawry than they did of citizenship. The men who gathered here had no compunction about putting another notch on their guns (each time a man of the plains killed a man in defiance of the law, he was given the privilege of putting a notch on his gun).

You see this wasn't exactly a "church" atmosphere —it wasn't the place that one would select, so to speak, to expound Scripture. It was more a place to congregate in, to gamble three months' cow-punchers' wages

away; to boast of outlaw exploits; to drink oneself drunk; to drug one's victim or shoot one's enemy. A man had been killed in this very saloon just a short time before—but he had not been preaching.

So I tried to muster enough courage to go into the saloon. I got as far as the sidewalk leading up to the door when, again, I passed by on the other side. I could imagine cow-punchers, gamblers and outlaws putting on their belts with their biggest guns on the night that I had the audacity to preach to them, and I could imagine them making me dance while they plugged the floor around my feet full of bullets.

But death comes to each one of us sometime, somewhere, and it might be just as easy a death talking yourself into a corpse in front of a lot of men of the plains, as it would be to have the men of the plains tar and feather you, straddle you on a rail, and beat you to death with their pistol butts. You may take your choice—I took mine. One way seemed just as bad as another, and, as things appeared, I didn't exactly care which way I chose. The townsmen were going to have their own way, and when a bunch of "boom town" westerners determine on having their own way, the chances are they are going to have it—unless you prove too much for them.

The next time I got to the front of this saloon and opposite the door, I made a bee line for the door and bolted through it like a shot out of a gun. I didn't stop until I bumped against the bar, leaned over it, and began to talk to the proprietor who was standing on the other side of the bar. It was a new experience

for me, but things had been moving fast since I hit this little town.

The owner of this saloon was a Catholic, and those who have been raised in the Catholic church, no matter how far they may get away from its teaching, always have a spirit of reverence; they may disclaim the church that raised them, but they never quite lose the veneration which has been instilled into their consciousness. It will be manifested in one way or another. Therefore, this man was very willing to have a church in the community. He told me that he was glad to have a church —he would not want to raise his family in a town where there was no church. This was a good breaking of the ice for me, and we had a drink—sarsaparilla.

I finally told the Frenchman that I should like to preach in his saloon Wednesday night. I had made no mistake in judging my man: it seemed to please him, in fact, it did do so. We were standing at the front end of a long bar in the saloon. Between this room and the gambling room next to it, which was equally as large, was an archway through which I could see a great big stove. I don't know that I ever saw a stove larger than that one; it was intended to heat both of these big rooms, I guess, with the thermometer forty-six degrees below zero in winter, and by the looks of it, you would have thought it could have heated the whole prairie.

He pointed through the archway into the gambling room and said: "You may have your service there," and quite gently added that he would have the room cleaned out for me. I thought, of course, by "cleaned

out'' he meant that the gambling tables and paraphernalia would be taken away. I had no idea that he intended to remove the big stove and have the gambling room thoroughly scrubbed, which was what he did. Then we had another drink—sarsaparilla. After the definite arrangements had been made for my preaching there on Wednesday night, he gave me ten dollars and told me that if I needed any more money at any time, he would be very glad to give it to me.

I don't know what your opinion may be about ''tainted money,'' but if you have ever been a fifty-dollar-a-month preacher with a fifty-dollar board bill a month to meet, and had stalled off the landlord by sleeping in a ''haunted'' house, living on cheese and crackers and keeping company with rats, you probably won't have much compunction about any taint on money. You will have become used to the taint in the mouldy cheese. Anyway, I never did think there was anything wrong with so-called ''tainted'' money, and so I took his ten dollars. I took it without any compunction, for considering all the mental energy I had had to arouse, and the physical effort I had had to muster up to enter that saloon and make arrangements to have the privilege of preaching there, I had earned that ten dollars. In fact, if I had been given ten times that I wouldn't have been paid a cent too much for the effort expended.

I went from here directly to the other saloon man, for I was afraid I'd be starting off on the wrong foot if I went to offer my services to one saloon man and not to the other, in case the other fellow would have been

disposed to have wanted them. I might have started a town faction right there; I might have favored one saloon and not the other, which could have started a great deal of little-town talk; but my judgment of the two men was right. The American didn't want any preaching in his saloon. He said that there was "too big a gulf" between his business and mine, "that it would never do to preach in a saloon;" but he ran his hand down into his pocket and said: "If you want any money, here it is, you can come back for more," and with that he gave me five dollars. Fifteen dollars in twenty minutes was a big stack for a fifty-dollar-a-month preacher. Rockefeller never got that much money in a month—that is, he couldn't have enjoyed a month's income as much as I did that fifteen dollars.

Now the next step was to get Mr. Smith, my one church "prop," lined up for the big "show" Wednesday night. He was a church member back East, but had not transferred his church letter—he couldn't trust it out there.

Mr. Smith had a most godly wife, as godly a Christian as I ever knew. Mrs. Smith couldn't live in that little town. She would come out there every fortnight or so, spend a day or two with her husband, and rush back to the city. She couldn't stand it any longer. It happened that Mrs. Smith was in town the day that I had made my arrangements with the Frenchman. She was in the hotel office when I rushed in with all the enthusiasm that had been engendered by my success and shouted to Mr. Smith that I was going to preach in ———— saloon Wednesday night. No soldier was ever

shell-shocked like my news shocked Mrs. Smith. She threw up her hands, sank into a chair, and gasped, "My God!" Her husband went over to her side with the reviving words: "Now, dearie, never mind, it'll come out all right," and right then and there Brother Smith forgot that I was a fifty-dollar-a-month preacher. There was something in my daring attempt to preach to the rough men of the plains that swung him around to be my stanch supporter.

It didn't take long for the news to spread—and it traveled as fast as a prairie fire—that the "sky pilot" was going to preach in the saloon Wednesday night. The prairies fairly burned up with the news, and that little town had as big a crowd come in that Wednesday night to see and hear what was doing, as it would have had at a regular round-up.

In all "boom towns" you will find a number of lawyers, more or less. We had two of them in this place. One of these lawyers, upon hearing of my "foolhardy stunt," rushed over to Mr. Smith to give him some free advice. The lawyer told Mr. Smith he would better call off that young preacher. "He is from the East, he doesn't know these western men, he'll go down there, they'll plug him full of lead and you'll carry him out on a stretcher." I already said that my daring had instantly won Mr. Smith to my support; so, when the lawyer gave his free advice, he answered by saying: "Can you tell how far a frog will jump by looking at it?"

I have been called just about everything in the world, and I wouldn't care what anyone calls me if it

will bring to my heart the cheer that this frog epitaph brought when I heard what Mr. Smith had said. I knew I had won "Brother" Smith.

But Smith wasn't the only one who got free legal advice. The other lawyer came to me, saying that I was doing a risky thing and that I would better be careful. He informed me that, inasmuch as I had decided to preach in the saloon, he had come as my friend to tell me what I would better say to my audience. They had had one murder in that town a short time before and they were not particularly anxious to have another.

I thanked my lawyer friend for his good intentions and his kind visit, but I didn't tell him whether I was going to accept the advice or not. Of course, I didn't. If I had, I might not be here to tell the story.

If time ever flew quickly, it sure passed in a hurry towards Wednesday night. The whole little town was afire with expectancy and excitement. There were no church members in this town; there was no Ladies' Aid or Missionary Society; but we did have a group of women whose hearts were in the right place, who had organized what they had called "The Sunshine Society." The intents and purposes of this "Sunshine Society" were benevolent. It was made up of the best women in the little "mushroom" town. These women became interested, and if prayer could do anything, they were going to pray; and so they called a prayer meeting to convene at seven o'clock Wednesday night, that they might beseech the Lord to "save the parson," or at least, if he was to be killed, to let him die quickly and easily. I believe every white woman in that little town

gathered with all the others promptly at seven o'clock to hold this prayer meeting for the minister.

At the appointed time, down to the saloon I went. The saloon man had been doing the thing up brown. He had had the stove removed and the place scrubbed and the tables taken out. The "joint" had been cleaned and a pig roasted, so that after the preaching was over, everybody that wanted it could get a free roast-pig sandwich. Those dear women seemed very glad to see me alive to eat the sandwich and at least one lawyer was mightily surprised to think that I was still there to partake of the bounteous hospitality of the saloon man.

Cow-punchers, gamblers, plainsmen had come in from sixty miles around to attend the service; men who had gone out on the prairie to "bury" themselves because of some misstep in life, or because they wanted to evade the law, who had not been to church for twenty or twenty-five years, congregated inside and outside of the saloon to hear me preach that night. I say "inside and out," because some of the men had not been near a preacher in such a long time that they were afraid to risk it inside; and so they stuck their heads through windows and doors to get an inkling of what I was saying.

If I live to be a million years, I'll never forget what I said in the saloon that night! I have always believed that the world admires a man who doesn't straddle the fence or try to carry water on both shoulders, who is open and frank, manly enough to express his convictions even though others may not agree with him. I did

not mince matters that night by trying to veneer a little town and its inhabitants that weren't running true to form, and the men took what I had to say with the same manly spirit in which it was given. There wasn't a glass clinked; there wasn't a word whispered; there wasn't a commotion anywhere.

When the sermon was over, the saloon proprietor said: "We will now take up a collection for Mr. Bush." That sounded familiar—outside of my own voice it was really the only familiar thing I had heard that night. So they passed the hat, and instead of plugging me with lead, they plied me with silver. From that time on, there were no more rumblings about what they were going to do with the preacher. They did it the next day. A man, representing the business interests of the town, came and told me that, if I would stay as their minister, the business men who dignified themselves by calling their organization the "Commercial Club" would double my pay. A representative from the Sunshine Society also called upon me and said that the Sunshine Society would stand back of the Commercial Club. I had made fifteen dollars on Monday. This was Wednesday, and I had a hatful of silver and my pay was doubled, all within four days. It wasn't a bad week's work for a fifty-dollar-a-month preacher.

CHAPTER XIX

THE LAW OF ABUNDANCE—Continued

How to Think for Abundance

Just why have I related this long story? To impress you with this: Don't be afraid to meet life's conditions courageously. Meet *your* conditions courageously, knowing that the power to practice and realize abundance is within you right now, and that, by holding a mental attitude of abundance, you may have an abundance to spend (in your mind) right now. "In your mind," yes. But the spending of this abundance in your mind right now, will have as much reality for you as you will experience when, later on, you actually materialize the abundance which you now are thinking. I know, dear reader, what I am trying to tell you.

I would not have related this long story if I were not able to make it possible for you right now *in your* present *condition*, to practice abundance, own abundance, and live abundance.

I was on the prairies for seven years, cut off from every ecclesistical channel, excommunicated, and apparently buried for life, no minister within three hundred miles to the west of me; and during all those years and the years that followed, I had the joy of spending the money which I did not have until over twenty years later; and when the time came that I

could give my first thousand dollars without "feeling it," I had no more fun than when, during those years, I had spent this money upon gifts, time and time again, *in my mind.* I had dreamed and visualized what I was going to do when money would be mine, and I had actually so lived in the mental attitude of spending this money freely that, when the time came that I had money in abundance, I did not realize it. I gave it away as though it were an old custom with me. I am extremely sentimental, and yet there was no agitation, no excitement, no hilarity, no ripple of sentimental emotion in my joy of having money to give away in thousand dollar chunks because I had already "owned" that money when I was standing off the grocer for debts which seemed, at that time, to run on indefinitely.

It is as true as law can make it, that you can begin this very instant, by thinking abundance and prosperity and opulence and plenty, to live in that atmosphere, to enjoy that atmosphere, and to appreciate all the beauties and glories of life which money can buy. "All that the Father hath is yours," you need only to claim it, to believe it, to practice it, to know it, and in time, when this prosperity-thinking shall have brought your ship to you and your fortune has actually come, you will realize that you had the pleasure of spending your fortune years before it was visibly manifested.

How necessary it is for you to think prosperity thoughts, cannot be put into language. The result of thinking prosperity thoughts will, however, be materialized in time to come. Abundance is yours—but you

must claim it; prosperity is yours—but you must believe it. Go one step farther and believe that abundance is yours and prosperity is yours *now,* and begin enjoying today that which right thinking will bring to you tomorrow.

It may take a number of years before your prosperity thoughts will be crystallized and manifested. This world is a harmonious, scientifically and logically constructed universe, run by an omnipotent Power which makes no mistakes. The eternal law of mind is here for you to follow and practice, and by living this law, by practicing this law, you will have all that the omnipotent Power has to give.

By thinking in the terms of these natural laws we, by their operation, bring into manifestation the things which we want. Thought is creative. Thought is energy. Thought produces its own kind of thought. Your thoughts attract to you the things which you think, and if, perchance, you see no materialization of your prosperity thought today, never doubt; it is bound to come. Therefore, spend your time today, tomorrow and every day, enjoying the abundance which you are going to have later. Spend today, in your mind, that which you will have to spend tomorrow *in reality.*

Don't become too anxious, and never allow doubts to creep into your mind. You have, this moment, by right thinking, sowed the seed of prosperity. This seed has sunk into the soil of the universal subconscious mind, and because we reap what we sow, you will, in time, reap an abundant harvest of prosperity, if you do not destroy the crop by doubts and misgivings. When we

sow a seed in the garden, we don't go out every two or three hours and dig up the seed to see if it is sprouting. The seed cannot grow that way—you must give nature and time their opportunity to grow the seed in accordance with the natural laws of material growth. The same thing is true in our mental seed sowing. We must allow time and opportunity for bringing forth the harvest from the seeds of thought which we have planted in the soil of the subconscious mind. To be anxious, to be worried about it, is acting on the same principle as going into the garden with a spade and digging up the seed after planting it in Mother Earth.

Prosperity thinking will also have a tendency to prolong your life, for it is well understood that thinking hope and aspirations and success is conducive to longevity.

If we get stuck in the quicksand of misfortune, the swamp of poverty and the quagmire of environment, we can, while there, enjoy the things of our dreaming by owning them in our mind before our dreams are realized. When we are drenched by misfortune's torrential rains and the heavens seem one vast goblet filled with blasting storms and hurricanes—if we but understand the law and remain steadfast in our trust, soon the rain will abate, the storm subside and the winds cease to blow.

If the future seems as black as the wings of a raven, or as hopeless as Dante in his melancholia, the wings will become white as the wings of a dove and hopelessness bright as a May morning. Believe in success,

prosperity and abundance now, and leave the rest to time and the law.

How this may be done is set forth by Judge Troward, in his Edinburgh Lectures on Mental Science:

The initial step, then, consists in determining to picture the universal Mind as the ideal of all we could wish it to be, both to ourselves and to others, together with the endeavor to reproduce this ideal, however, imperfectly, in our own life; and this step having been taken, we can then cheerfully look upon it as our ever-present Friend, providing all good, guarding from all danger, and guiding us with all counsel. Gradually as the habit of thus regarding the universal Mind grows upon us, we shall find that in accordance with the laws we have been considering, it will become more and more personal to us, and in response to our desire its inherent intelligence will make itself more and more clearly perceptible within, as a power of perceiving truth far beyond any statement of it that we could formulate by merely intellectual investigation. Similarly if we think of it as a great power devoted to supplying all our needs, we shall impress this character also upon it, and by the law of subjective mind, it will proceed to enact the part of that special providence which we have credited it with being; and if, beyond the general care of our concerns, we would draw to ourselves some particular benefit, the same rule holds good of impressing our desire upon the universal subjective mind. And if we realize that above and beyond all this, we want something still greater and more enduring, the building-up of character and unfolding of our powers so that we may expand into fuller and yet fuller measures of joyous and joy-giving life, still the same rule holds good: convey to the universal Mind the suggestion of the desire, and by the law of relation between subjective and objective mind, this too will be fulfilled. And thus the deepest problems of philosophy bring us back to the old statement of the law: Ask and ye shall receive; seek and ye shall find; knock and it shall be opened

unto you. This is the summing-up of the natural law of the relation between us and the Divine Mind. It is thus no vain boast that mental science can enable us to make our lives what we will. We must start from where we are now, and by rightly estimating our relation to the Divine Universal Mind we can gradually grow into any conditions we desire, provided we first make ourselves in habitual mental attitude the person who corresponds to those conditions: for we can never get over the law of correspondence, and the externalization will always be in accord with the internal principle that gives rise to it. And to this law there is no limit. What it can do for us today it can do tomorrow, and through all that procession of tomorrows that loses itself in the dim vistas of eternity. Belief in limitation is the one and only thing that causes limitation, because we thus impress limitation upon the creative principle; and in proportion as we lay that belief aside, our boundaries will expand, and increasing life and more abundant blessing will be ours.

CHAPTER XX

HOW TO BE BEAUTIFUL

How to Develop Personality—How to Be Popular

Is beauty the first and most important question in a girl's life—more vital than social, business or moral problems? The comparative number of letters sent to the editor of a popular woman's magazine would indicate that it is. Last year, says the "Ladies' Home Journal," 9,846 girls wrote to it about beauty problems; only 1,776 asked advice as to other personal problems—"the throbbing, vital questions that beset the social and business life of the modern girl."

No one is born to be liked or disliked. There is no decree of fate that one has to accept, if he was not born to be a paragon of beauty.

Any girl can work out her salvation, and make the other girls ashamed to think how little they did with their advantages when they behold her overcoming the handicaps of plain looks and poor taste in dressing, while possessing no flashing brilliancy of mind.

The man who sets out to be a discoverer in the field of science, or a creator in the world of art, may not have the time to become a popular man in his own social circle. But if he be decidedly unpopular, he is sure to lack some of the elements of character which are necessary to bring him to the summit of the heights he

seeks. Unless he is liked and respected by those who know him best, something is amiss with the man.

No matter how poor you are, you can cultivate a charm of personality, a wealth beyond the reach of money or influence, which will make you welcome where the mere money millionaire cannot enter.

"I know some exquisite characters who, though very poor, are not only welcome, but sought by the most exclusive circles for the wealth that inheres in themselves, beside which the most precious jewels and mere money wealth would look contemptible. Never cease your self-improvement, never cease to add to your mental wealth, to improve your manner, to cultivate this personal charm and you will gain riches which cannot be bought.

"What fortunes have been made by men who possess this charm! Who can estimate the value of it to newspaper reporters and correspondents? It is said that there was scarcely a door closed to De Blowitz in Europe, a private office or a place so exclusive that he could not enter it. All opposition seemed to give way before his magnetic personality. Doors which were barred to others would fly open to him."

Charm and magnetism are things which can be cultivated by taking thought. Beauty is a gift that comes from the gods—when it exists it can be guarded and improved as any flower can be cultivated. When it is absent, cleanliness and health and good taste will enable one to produce a fairly satisfactory "something just as good."

Sincerity and tact are two qualities which make for lasting charm and popularity.

Charm calls also for tact, for discretion, for good judgment, for unselfishness, for generosity, for amiability and the power to bring out the best in others. It calls for a heart big enough to rejoice in the achievement of others. It calls for the elimination of all jealousy, all tendencies to gossip, all impulses to be indolent or indifferent or self-centered.

Popularity is the product of a charming personality. Ella Wheeler Wilcox says: "Therefore, it would seem that an ambition to be popular is at the same time an ambition to become a worth while individual and a practical Christian.

"The one who desires to be popular should first of all learn the charm which lies in **listening** well; and she should cultivate the art of drawing others out, of making those with whom she is thrown in contact shine to their best advantage.

"If a man talks well, lead him to converse; if he sings well, induce him to sing; and to bring forth the most attractive qualities and accomplishments of her women friends is a sure way for any woman to take a long step forward on the road to popularity.

"Such a woman, possessing no marked accomplishments herself, and without beauty or great mental gifts, stands a far better chance of becoming popular than the self-conscious Venus, or the prodigy of brilliant attainments who only enjoys herself when occupying the center of the social stage and basking in the glare of the spotlights.

"Unselfishness, then, is the keynote to popularity, as it is the key to the highest moral worth.

"Let your light shine."

There are fundamental principles which, if followed, will develop personality and beauty in everyone. I shall not try to enumerate all of these but only a few of the important ones.

Each person should have a winning personality which will act as a magnet to draw friends, business associates and companions to him, and this human magnet—personality—is developed by right thinking. A few fundamentals outlined below will help you to generate in your thinking, the strong, dynamic thoughts which will attract to you, not only friends, business associates and companions, but, with these friends, success, fortune and abundance.

One of the first characteristics which all should develop is a sympathetic nature. I use the word "sympathy" in the terms of psychology and not of orthodoxy. We should never sympathize with those who may be in trouble or sorrow or grief in the commonly accepted manner of expressing sorrow for their particular temporary trouble. To tell people you "have sympathy for them" is to generate the desire for sympathy within their consciousness which will attract to them other troubles and difficulties.

When I say we should have a sympathetic nature, I mean we should have a nature so mellowed and permeated by the spirit of helpfulness and kindness that we can, when troubles and sorrows and disappointments come upon others, throw our arms around them

in loving compassion until they see the very strength and glow of our desire to be of aid in their time of trouble.

It is not enough to express our sympathy by words. Anyone can learn a formal phrase and say it with indifference and with a heart cold as an icicle, but the other can see through that veneer. We may think that we can fool other people by our soft manner and veneered speech, but we are fooling ourselves more than others. Others may not know why they do not respond to our so-called expressions of sympathy, but they do not respond because there is a mental cross-current which they feel, although they may not be able to interpret it.

Sincerity is another characteristic to be developed. Like sympathy, it is one of the fundamentals of the winning personality generating in the human magnet strong currents that attract others to us. We never shall have a magnetic personality which will bring to us friends and abundance, if we are not sincere. And there is no use trying to feign sincerity when it is all a matter of formality. The vibrations which we generate, in the effort of pretending to be sincere, when it is only a matter of pretension, will be felt by others even though they may not be able to account for them.

One day, I was in the home of a woman who was berating a neighbor in a most unneighborly fashion. In the midst of her tirade the door bell rang and lo and behold! that very neighbor appeared. The woman, who had just been vilely word-flogging her caller, opened her door and with a rising inflection to her

voice, which betrayed her words, said: "Oh, we are so glad to see you! Come right in—we would be glad to have you spend the afternoon with us." (At the same time, she was thinking in her heart "How I would like to wring her neck!")

The inflection and color of the voice betrays the presence of insincerity. Expressions of sincerity are not enough: the words must be backed by the soul of honesty and integrity, without which our expressions become as sounding brass and tinkling cymbals, with the brass cracked and the cymbals broken.

To become strong personalities, we must learn to smile and to laugh. Smiles generate currents of attractiveness. Nothing is more contagious than a merry peal of laughter, and nothing is more productive of genuine good will than a sincere, hearty laugh.

And nothing is more despicable and contemptible, as well as viciously villainous, than the empty laugh of insincerity.

But I shall not now elaborate upon the efficacy of laughter, for that is dealt with in another chapter in this book: "Smile! Smile! Smile!"

Clothes have a great deal to do with developing personality.

We may not realize to what extent the color and cut of our clothes reflect our mind and our personality. The person who goes in for the latest styles, who wears the extreme colors of the season develops either weakness or strength, and if it is a will-o'-the-wisp freakish fad, it is more weakness than strength, by a long shot.

Therefore, we should be very careful not to go to ex-

tremes either in cuts or colors, for, as mentioned under the chapter on "Vibration," color may have a deleterious effect upon our health; it also may bring wrong vibrations and have a most harmful effect upon the development of personality. Some of us, vibrate under one color better than another and a color which lowers our vibrations must, of necessity, lower the plane of our personality for it is by raising the rate of our vibration that we raise our minds to higher planes and thus develop personality.

Anyone who has not had a new suit of clothes for two or three years feels the effects of his new clothes the moment he puts them on. The shoulders go back, the chest out and there is more sprightliness in the walk and these, in turn, produce a confident demeanor, attract courageous vibrations and strong mental currents for success, prosperity and happiness.

Many years ago, in our city, it was a fad for all young chaps in their teens, to carry a cane. In those days when canes could be bought for twenty-five cents, it was as hard for me to get hold of twenty-five cents as for Rockefeller to "chaw hardtack." Those were the days when twenty-five cents ought to have been saved toward the buying of a fifty-cent shirt but, it was the fad—the fashion—for all young fellows to have canes; anyone could see it if you did not have a cane but, if besides carrying a cane you wore a big puff tie, it could not be seen whether you wore a shirt or not; so, between the two, I got a cane.

I might say the cane also got me, for as I started out to Sunday school the next morning, an awkward

creeping sensation registered itself up and down my spinal column, affecting the joints in my knees and the circulation in my cheeks. I seemed to be all out of harmony; in fact, I was all "out of kilter" and I knew what did it—I did not have to be told—it was that cane in my hand. You see I wasn't used to canes; I wasn't used to carrying twenty-five cents around on me all at one time and, having a twenty-five cent cane was rather upsetting, so to speak.

Whether it was because I ought to have had the twenty-five cents in a shirt, or whether I was conscious of the foolishness of spending my last quarter to buy a cane, it isn't for me to tell, but the fact is, I knew there was something wrong. I say I knew it and I wasn't the only one who knew it; everybody who passed me knew there was something wrong with me. As I walked, I didn't know whether the cane should come down each time I took a step or whether I should hold it in the air for two steps; I didn't know whether I should whirl it around as I walked or whether I should joggle it in my hand.

I say I knew there was something wrong with me and that other people knew that there was something wrong with me, for I noticed that, as people approached, and got within a few feet, they looked at me in a most curious, wondering way. Their eyes, of course, shot down to that cane and then back to my blushing cheeks. As they passed, my eyes sheepishly fell down to the sidewalk and then, as the people passed me, they turned their necks—craned them to look at me—as I

continued my meandering with that cane that I didn't know what to do with.

This continued for some blocks until, what personality I might have had, became a "cane" personality. In the language of scripture, I suppose I might say it was a reed cane, in other words, I had "cane" knees —I was cane-weak-kneed—so to speak.

This was lowering my vitality, robbing me of my self-confidence and filling me with embarrassment and, when all those three things get into your consciousness at once, you lose whatever personality you possess. So, as I continued, I thought upon a line of procedure—it was an "alley" procedure. I decided when I came to an alley, to dash up that alley and get rid of that cane; the longer I held the cane, the heavier it became, the more embarrassed I felt and the more intently people looked at me.

It seemed a thousand miles before I came to an alley and, when I did come to one, I gave a hurried look ahead of me to see if anyone were coming and a scared look behind to see if anyone were looking, then I darted up that alley like a hound after a woodchuck. I threw the cane away and came back to Main street again, a new creature. Fad—the cane—had affected my mind; my mind reacted upon my body and consequently my personality, for the time being, was ruined.

In the old days when I lived under the law of lack and limitation I spent many a quarter grudgingly, but so far as I recollect now, I never spent a quarter that I begrudged more than I did that cane quarter; I could have worn a shirt; I could have eaten a sandwich; but

I did nothing with a cane but throw it away. Twenty-five cents, spent and squandered in those days was enough to ruin any man's personality. When you feel uncomfortable, squeamish and embarrassed because you are wearing clothes of unsuitable color or cut, you will understand that you are lowering your rate of vibration and robbing yourself of personality.

To have beauty and personality, one must be very careful not to be a destructive critic, either of persons or of society in general. Our critics are our best friends but when we are performing the office of a critic it must be with the best intentions, coupled with kindness and love, to render service and helpfulness.

A girl of sixteen had been told that she was developing a most critical temperament which, in time, would surely repel all acquaintances and alienate all her friends. She had a great, big soul and, when she was forced "to see herself as others saw her" she determined that, if her critical attitude was going to ruin her future and repel her friends, she would change her attitude.

She, therefore, climbed to the attic, took a piece of paper and wrote this pledge: "With the help of God, I promise to say nothing against any human being as long as I live." She put this pledge inside a trunk, locked the trunk and kept the key. Many years afterward, when she had reached middle life, she went with a celebrated friend of hers up into the attic and there opened the trunk, took out this pledge, showed it to her friend and begged the friend to say if she had not accomplished her purpose. Not only had she wholly

overcome her disposition to criticize others, but she had so raised her rate of vibration by saying kind things about others and helping others, that she had become the most popular woman in her set.

If our charm seems to be lacking, we should resolve to overcome all handicaps, physical and temperamental, that conflict with the development of charm, until charm and personality will be our middle name.

To attract others to us we must be a good conversationalist. There are two ways to be a conversationalist. A conversationalist may shine at entertaining and expounding, or may remain mute, listening respectfully, with all the attention of grace and manliness, while another talks.

Let the other talk if he wants to, but if you are going to be the one who does the talking, be very careful that you do not monopolize the time in talking about yourself. It is the great soul who can let another talk and it is likewise a great soul who can talk without continually using the pronoun "I."

In order to carry on a good conversation, both parties to it should have the opportunity of getting a word in at least edgewise. If two women try to carry on a conversation and one monopolizes all of the time, of course, the other woman won't enjoy herself and, when she leaves, will think what a dull hour she has spent. But, if the conversation is back and forth, they will part company saying what a delightful afternoon they have had, what a fine show they have staged and will buy reserved seats to return to their own matinee.

There is a possible wealth in conversation alone which many a Croesus would give a fortune to obtain, and all within the reach of the poorest boy and girl. The material of which refinement and the riches of culture are made exist everywhere and are open to all. You can practice the power of personality every time you converse with anyone; you can extract it from every book you take up; you can absorb it from travel, from the exquisitely mannered, in the street car, on the street, or wherever you go. Your whole life can be made a school for the acquisition of personal wealth, for the culture of self.

There is a cheap and temporary popularity which comes from the ability to amuse others, from the propensity to be generous to the limit of extravagance, and to be ever ready with unmeaning flattery, but the reign of such social leaders and lions is always brief.

The greatest pleasure in life is promoting the pleasures of others and happiness will come to you only when you realize that it grows by sharing it with others. Kept alone it shrivels and dies. By sharing happiness with others, looking after their welfare and comfort, we, in turn, are generating and cultivating that personal magnetism which is the reflection of a strong personality.

PASS IT ALONG

When joy comes into your heart,
Pass it along!
A smile's a gem you should impart;
Pass it along!

Someone should share your joy with you;
Someone should smile because you do;
Someone should be as cheerful, too—
Pass it along!

When some stray sunbeam lights your lane,
Pass it along!
Some other soul is bowed in pain;
Pass it along!
Your smile will save a soul downcast,
Your word will cheer and hold him fast,
Your song will echo to the last—
Pass it along!

—D. V. B.

One morning in Tallahassee, Florida, I was standing in a drug store, some distance from the door and with my back turned toward it. I was looking over a selection of books, when the door opened and, as fast as electricity can fly, I felt a personality enter. I immediately turned and saw in the doorway a typical southern gentleman.

No words can explain what I mean by a typical southern gentleman. Anyone, like myelf, who has been born and reared in the North in the bleak hills of a starvation country, can no more develop the grace of a man who has had generations of breeding, gentility and manners behind him, than can an elephant develop the grace of a trotting horse. This man was an elderly, white-haired, cultured southern gentleman. As I turned, he stepped aside to let an old, bent-shouldered, colored woman pass him and he, with his

grace and courtesy, stepped aside, contrary to most of the traditions of the South where there are five blacks to one white. Then he raised his hat and said, with all of the gracious homage that he could express if he were addressing a queen, "Good morning, Mammy."

I found an excuse to come a little nearer to the gentleman and fumbled among the books and magazines, unmindful of what I was doing, for my mind was attracted to the great personality of this noble soul. The whole drug store felt the warmth of his charm and graciousness as the arbutus feels the warmth of the spring sunshine. When the man had left, I asked the drug clerk who he was and, with the expression of one much surprised at my ignorance, he explained, "Why, that man, don't you know him? That's the Governor of Florida."

What made this man attractive? What made him a human personal magnet? What made him a magnet strong enough to attract votes to put him in the governor's chair? I'll tell you: it was the gracious, manly, gentlemanly, true and sincere charm which made up his strong personality.

No matter what may be our native physical beauty, no matter what charm we have developed, we may be kept in the pink of perfection only by right thinking. All elocutionists, all students of expression and would-be dramatic and tragic actors become familiar with, I suppose, and learn word for word the great hate speeches from Shylock in Shakespeare's "Merchant of Venice." You cannot read these hate speeches

and give your soul and mind entirely to the words expressed, without feeling the features and expressing in your countenance the very expression of hatred.

Shakespeare has depicted, as no other human writer, the thoughts of a man filled with hate and has put these words into the mouth of Shylock. But has the student given sufficiently careful consideration to what Shakespeare intended to give to the world in his story of Shylock and Antonio in the Merchant of Venice? Some have thought that Shylock, filled with hate and revenge, is a typical example of the Hebrew race. Nothing could be farther from the truth. Shylock, indeed, speaks the language of hatred and revenge, as no other character in literature, but the words are not typically Jewish words, depicting the soul of the average Jew, but are the expression of a Jew filled with a revenge and hatred which the Christian had taught and developed.

When Shakespeare wrote the Merchant of Venice, it was a very dangerous thing to criticize the government; because the king was the government and adverse criticism meant if the king didn't get your head, he'd get your heart and one is just about as useless without a head as he is without his heart. To criticize the Government meant to be put in jail. Shakespeare was wise enough to keep out of jail.

The Merchant of Venice was written by the great Shakespeare to prove to his own government and to the so-called Christian world, how far the Christians were from being Christians in their dealings with the Jewish race.

It was the attitude of the Christian toward the Jew, which drew from the Jew the volcanic explosions of hatred and revenge, which Shakespeare has put into the mouth of Shylock. In those days, a Jew could be apprehended by the court without any provocation whatsoever, namely, because he was a Jew. He could be summoned to appear before the judge and told to produce a certain amount of money at a given hour. Should he not be able to raise the money, he would be informed to get it from his friends and then, if it were not possible for him to produce the stipulated amount at the time demanded, the court would order his hand cut off. With bleeding stump hanging by his side, the poor Jew would go out of the courtroom, without any medical attention or words of kindness.

Abuse produces abuse. Misuse produces misuse. Hate produces hate. Revenge produces revenge. The Christians hated the Jews and the reflection of their own thought was manifested in the words and actions of the Hebrews.

Such an attitude of the Christian world toward the Jew could be only productive of a racial antipathy which never could be overcome. Shakespeare knew this; he would have liked to have come out openly and told the Christian world what he thought but, if he had done that, his writings probably would have been confiscated, burned at the stake of condemnation, at the command of the king, and he, himself, put to death.

So, when reading the great scenes from the Merchant of Venice, we cannot refrain from expressing hate and revenge in the modulation and color of our

voice, as well as the tightening of the countenance, but, when we do it, we are not depicting the true heart of the average Jew. We are depicting an example of a Jew which the Christians, by their hatred and abuse, had made.

Such thoughts, which are the antithesis to all that goes toward making charm and personality will, of course, produce the antithesis in the human being of charm and personality. If a man, by this kind of thinking (we sometimes call him a "grouch") has lived in such mental inharmony until he looks as though he had the potato blight or as though he had cholera morbus of the disposition; he also can, no matter what his age or station, by right thinking, short circuit his "grouchy" disposition and face, and generate a charm and personality.

SHYLOCK

How like a fawning publican he looks!
I hate him for he is a Christian:
But more, for that, in low simplicity,
He lends out money gratis, and brings down
The rate of usance here with us in Venice.
If I can catch him once upon the hip,
I will feed fat the ancient grudge I bear him.
He hates our sacred nation; and he rails,
Even there where merchants most do congregate,
On me, my bargains, and my well-won thrift,
Which he calls interest. Cursed be my tribe
If I forgive him!

* * * * * * *

Signor Antonio, many a time, and oft
In the Rialto, you have rated me
About my moneys, and my usances:
Still have I borne it with a patient shrug,
For suffrance is the badge of all our tribe:
(Showing his yellow cap)
You call me "misbeliever," "cut-throat dog,"
And spit upon my Jewish gaberdine,
And all for use of that which is mine own.
Well, then, it now appears you need my help:
Go to, then; you come to me, and you say
"Shylock, we would have moneys;" You say so;
You, that did void your rheum upon my beard,
And foot me, as you spurn a stranger cur
Over your threshold; moneys is your suit.
What should I say to you? Should I not say,
"Hath a dog money? is it possible
A cur can lend three thousand ducats?" or
Shall I bend low, and in a bondman's key,
With bated breath, and whispering humbleness,
Say this:
"Fair sir, you spit on me on Wednesday last;
You spurn'd me such a day; another time
You call'd me dog; and for these courtesies
I'll lend you thus much moneys?"

"God has given you one face and you make yourselves another," Shakespeare rightly tells us.

Some one has said, "Beauty only has the start in the race." It frequently happens that the beauty is egotistic, overbearing and makes the mistake of expect-

ing to be entertained by her admirers, does not exert herself to please and hence never develops the charm of manner which beats any mere charm of face or form. The plain girl, however, is often superior in tact, for, being obliged to study human nature closely, in order to get the most out of companionship, she learns to depend upon this knowledge in her efforts to please. She is not dazzled by admiration, nor is she unduly confident when she obtains it that she will retain it.

Few of us realize how much we are influenced by a fine manner, a gracious personality; but it has influenced legislatures, it has swayed presidents, it has robbed kings of their power. It is true this power may be abused; but we cannot deny the fact that it is a tremendous force.

What a man is shows in his face. Strength and weakness, resolution, timidity are written in the eyes, mouth, nose, chin and wrinkles. By looking at a face you can tell what has been going on in the mind back of it and above it, just as you can tell by looking at wet sand what kind of birds have been walking on it.

Marden says "Most women overestimate the power of mere physical beauty and underestimate the power of personal charm. Some of the great leaders of French society, who had infinitely more influence than the monarchs on the throne during their reign, were very plain physically. Madame Pompadour was anything but beautiful and yet the king's influence was little compared with hers.

"Cleopatra and Johanna of Naples had striking physical defects which marred their beauty. Madame De Staël, who declared that she would gladly give all of her learning and brilliancy in exchange for physical beauty, swayed the hearts of the great men of France with a personal charm which was absolutely irresistible. Charm and cheerfulness make a radiant personality.

"It is true that physical beauty gives a mere temporary satisfaction to the eye; but it does not hold and fascinate the mind as the charm of personality does. There is an intellectual quality in the charms of manner which the ignorant physical beauty never possesses.

"The ignorant woman, no matter how great her physical beauty, cannot hold the interest of intelligent men very long. There is an incongruity and disproportion in the combination of ignorance and beauty which men of brain cannot stand; so that the possession of mere physical beauty, when associated with an ignorant mind, is even a handicap.

"The secret of many a man's success is an affable manner, which makes everybody feel easy in his presence, dispels fear and timidity and calls out the finest qualities in all he comes in contact with. Comparatively few people have the delightful faculty of being able to get at and draw out the best in others." Good manners lend power to personality.

If there seems to be no place for you in life, isn't it because you are failing to give out to life any affection? I have in mind a certain girl who looks upon

men as ravening wild beasts. Her attitude toward the whole scheme of existence is one of hostile criticism. She sees nothing anywhere to like or admire or approve.

If she meets someone who is kind and unselfish she persists in regarding that person as a strange exception to the general rule. Within herself she has created a world that does not know kindness or love or unselfishness. And, having created that world, she lives in it, without trying to give anything of help or service to the tangible world that lies about her.

She persists in regarding herself as an unhappy and lonely creature—and this in spite of the fact that she possesses one friend whom she knows she can trust, one friend who is loyal and kind, one friend for whom she feels affection and in whom she can place faith.

It never occurs to her morbid, little soul that she owes something to that friendship, that, because someone worth while cares for her, she has even at the moment of her greatest unhappiness a place in life and that she is of use to the world, in fact and in potentiality, because she has the friendship of a fine and admirable soul.

Among the truly popular girls whom I have known, one stands out pre-eminently. I never knew anybody who did not find her lovable. Once, during her sophomore year in high school, a group of her chums were discussing mottoes and naming their favorites. "Hitch your wagon to a star" and "To the stars through difficulties" were favored. Turning to Jessie, someone said, "Haven't you a motto?" "Yes," she said, "it is

this: 'Me last!'" "What do you mean by that?" the others asked. "That's my motto, and I think it is a good one." "But what does it mean?" Then Jessie explained: "It means just what it says: 'Me last.' That is, I am to think of myself last; I am to put everyone else ahead of me, and then look after myself when everybody else is taken care of. See?" The girls saw. And they knew that right there lay the secret of Jessie's popularity—she lived up to her motto. She was always looking out for someone else, never for herself. The girls realized that in some way Jessie was always taken care of. "Maybe that's why," they decided. Looking after the wants and needs of others develop an attractive personality.

To say that you have no friends is to admit that you do not deserve friends. Everybody who deserves love gets it. Some young people have fewer friends than they will have after they have learned to be more approachable and responsive. However, there is no one who is not encased in a rind of selfishness but who has some one to love and to love him.

If you have no friends or fewer friends than you think are your due, don't decide that this is a heartless old world and that it is useless to sue for its favor. Instead, find out where the difficulty lies. Perhaps it lies in bad manners. Many a potential friendship is blighted in the bud, because a young man has not learned good table manners. Perhaps some fault you fail to notice because of long usage, stands in the way of your winning the esteem and liking that you crave.

Get friends! You need them, both for your best development and to prove to yourself that you are worthy of friendship. Sincere binding friendship tends to make a strong personality.

A young man I know went home to tell his mother of his engagement. He was enthusiastic. "Mother, I assure you I have made no mistake; she is the most popular girl in town." "Why?" asked the mother. "Oh, there are all sorts of reasons. Wait till you know her." "Is she beautiful?" "No, I do not believe she is so very beautiful, but you will surely love her." The girl went West to visit the stately old lady who was to be her mother-in-law. A few days later the mother had a heart-to-heart talk with her son. "I could not have chosen a wife for you so well as you have done for yourself," she said, heartily. "She deserves to be the most popular girl in town." "What is it you like about her?" asked the boy, gratefully. "Of course I know what she is to me but why is it that everybody loves her?" "Simply," said the mother gravely, "because she is so lovable. I have watched her closely. I had an ideal of the wife I wanted for my boy and she fills it—perfectly. She is sweet and unselfish.

"You see it in little things and she does these little things as she has been doing them all her life. They are second nature to her. She sees to it that everybody who is older or frailer than she has the most comfortable chair before she takes a seat. Children snuggle up to her; they know what that smile of hers means.

"She says 'Thank you' to everybody when she receives the slightest sort of favor and she asks a servant for a service as politely as she would request it of me. Invariably she says 'Please' and 'Thank you' over the telephone. When I step off or on a car it is always ahead of her and her strong young hand is at my elbow. All day long she is saving me steps in a kindly, unobtrusive way." The young fellow's face shone with happiness. "Mother," he confessed, "I guess I must be blind; I have scarcely noticed one of these things. All I have felt is her general lovableness." "These, my boy, are the sum total of her lovableness and the reason why she is the most popular girl in town."

Popularity and personality are twins. One helps to make the other.

When you have earned your popularity you will discover that you have won the thing that human nature craves most in all the world. The great secret of popularity is to deserve it. And the great jewel of popularity is this:

To be popular is to be loved. And love is the one thing that all humanity craves supremely. So whatever of effort is the price of popularity, is it not well worth paying?

If you are not popular—if your face does not show God smiling through—you can by paying the price acquire popularity and also achieve the beauty of face that reflects a kind heart.

Those who think such thoughts as I have outlined above, are bound to become charming personalities,

and will attract friends, success, prosperity and power and popularity to them.

To the girls who intend to become popular by following the above directions, I should like to say this in passing, with all the emphasis that I am able to convey, that the popular girl is very often the girl who is most susceptible to the wiles of men, posing as sheep but masquerading in wolf's clothing. She is very often the girl who has more temptations thrust upon her than other girls, and, because of her popularity, she may feel it will wane unless she surrenders to some of the evil suggestions and false promises of men.

There is one safe way for the popular girl to follow who would be sure that men have no sinister motives. When a young man asks to spend the evening with her she should say she would be very glad indeed and would know that her mother would be delighted to have him come to dinner and spend the evening with the family. If there are any unworthy purposes in the mind of a man he may come the first time and the second time to spend the evening with the family but, if his actions are prompted by sinister motives, it is not probable that he will come the third or fourth time.

Some witty writer once said: "You cannot always, sometimes, generally tell." And this is borne in upon most of us all the time. As for example: A certain pretty California girl looked as young at thirty as she did at twenty. And she spent so much time on her veranda, and in her garden, planting and pruning and

fussing over her flowers, that the neighbors all said she was as shallow as she was pretty. She was certainly not earnest. Pretty, yes, but like a butterfly, they agreed. They mourned for her if trouble should come.

And then it came, like a flash: a great tragedy. She lost her husband: then her father: and then her little son, all in one year. The next year she lost her income. She continued to look pretty and to smile. But she went to work. She worked and she accomplished. She had three little girls to care for and educate and she did it. But the amazing part of the whole matter, to her neighbors, was that she continued to be just as pretty of face and just as attractive in her dress as ever and just as smiling.

You see she felt it would be selfish to be sad of face when her little girls depended upon her for cheer. "You cannot always, sometimes, generally tell!" The butterfly sometimes turns out to be a bee! A courageous soul generates personality.

Any person, after the age of forty, is responsible for the face he or she possesses. In the days of the Civil War, a friend of a member of Lincoln's cabinet asked the cabinet member to appoint a certain man to a political office. The cabinet member refused to do so on the grounds that he "did not like the face of the desired appointee." The friend said, "That is not fair—what right have you to judge a man by his face?" To which the cabinet member replied, "Any man is responsible for the face he has, after he is forty years of age." This is absolutely correct.

Our face reflects our thoughts; our thoughts make us, and our thoughts impress the countenance as a sculptor's chisel carves the features in the block of marble.

We have people, in every campaign I conduct, whose features are entirely made over in a single day; others within a week. Change our mind and we change our features; change our thoughts and we change our countenance; change our mind and change our thoughts, and we change the rate of our vibration; change the rate of our vibration and we develop personality.

I recall a certain woman who had been racked by pain for forty-two years. The doctors had been unable to relieve her suffering, and the torture she continually suffered had imprinted lines of care and anguish upon her face. This woman having received instantaneous healing in one of our healing classes, the next day went down the street with friend after friend stopping her to ask what was the matter with her: she was radiant, she was beautiful. The change was caused through her mental condition. Suffering had stamped lines upon the features of the dear woman and, when the suffering was gone, her countenance was changed to one of joy.

Any thought which we entertain is reflected in our countenance: envy, hatred, jealousy, joy, sorrow, ill health, trouble, inharmony, friction, discord, financial troubles, fear, lack, limitation, insincerity or sympathy, kindness, love, harmony, health, growth, prosperity,

success, good-will, cheer—all have their respective registration upon the features of the person entertaining such thoughts; therefore, change your thoughts and you change your face; change your thoughts and you change your rate of vibration; change your rate of vibration and you change your personality.

If we have been disciples of the creed of right thinking, advancing years make us more beautiful and the chastening hand of time makes us only more lovely and lovable.

Physical beauty is not the only essence of charm in personality: a fair, beautiful skin stretched over some flesh and bones, doesn't always make a beautiful person, a charming manner or a strong personality. Personality consists in right thinking and right thinking makes a great soul. Beauty is right thinking expressed in a charming personality. Abraham Lincoln, for years, was considered awkward and homely. But we have evidence to convince us that Abraham Lincoln's awkwardness was traceable to his height and size rather than to his physical movements.

He was a tall man and, when he sat down in the ordinary chair made for the ordinary person, his knees shot upward instead of being at right angles with his body. This gave him the appearance of awkwardness; but Abraham Lincoln was essentially a man of grace, of beauty and charm because of his great soul.

Abraham Lincoln has for the present generation a personality more attractive than it had for his contemporaries sixty years ago, in fact, the farther away

we are from his time, the more we appreciate and love his wonderful charm, beauty and personality. Speaking from the angle of physiognomy, Abraham Lincoln might not have taken first prize in a beauty show but, speaking from what is real personality—a soul shining through the features of the body—Abraham Lincoln was one of the world's outstanding personalities. He was a strong, magnetic personality because of the soul he had.

Your beauty and your charm and your personality do not depend entirely upon your having the features of a beautiful "first-prize taker;" they do depend upon the soul back of them. The soul is made by sympathy, sincerity, kindness, helpfulness, unselfishness and love. Anyone, no matter what may be his station in life or what his physical handicap, can, with effort, overcome any physical defects and deficiencies and develop a most wonderful, charming personality.

Charm and personality are not beauty—skin deep—they are the outgrowth of the soul. Anyone can have a great soul and anyone who is a great soul has a strong personality.

Now I am going to tell you how you may be able to become beautiful in a very short space of time. All of the foregoing fundamentals are, if observed, bound to make any person good looking and show the possession of both a great soul and the spirit of universal beauty. It takes most of us a long time to make our face beautiful but by continually charging the subconscious mind, we may so alter our looks as to become beautiful over night or within a very short time.

For immediate practical purposes, observance of the following will bring about truly marvelous results:

As you go to sleep at night the last thing you think about should be beauty, charm, personality, unselfishness, joy, prosperity, happiness, service and harmony. Take some such affirmation as this:

I am filled with abundant, ever-present spirit of beauty, charm, youth, and prosperity;

or

I am charm, I am personality;

or

The Spirit of the all-pervading eternal youth is this moment flowing through me. And I am perpetual charm, youth and personality;

or

God's spirit is smiling through me.

A certain girl had been reared in a home of affluence, but had always been considered in the family circle as the "ugly duckling." Her sisters were physical beauties but so far as native beauty was concerned, she seemed to have suffered a severe handicap. All her life she had been tortured by the family, constantly comparing her with her sisters to her disadvantage. She didn't seem to attract the young men as did the sisters. She wasn't the most noticed girl in her circle of acquaintances and she was no beauty magnet.

One by one all her sisters married, leaving her alone with the parents. Then the father died and, through

reverses, the family fortune was lost and the poor "ugly duckling" had to go out to make her own living.

She had read that the charging of the subconscious mind would change a person's features and she decided that she was going to put this report to the test, so she took the affirmation each night as she went to sleep:

"God is smiling through me."

She secured a position in a department store in the city and, after having been there about a year—all the time taking her affirmation each night—the president of a college of the city called at the department store one day and asked her if he might spend the evening with her. He had known her many years before when she had gone through the college where he was president.

He was one of these practical educators, filled with more pedagogy than with sentiment. You might say that he was pedagogically sentimental-minus. He had been too busy all of his life swallowing the contents of textbooks and managing the affairs of the institution to give any thought as to how a man might woo and win his bride.

Love, to him, was more of a matter-of-fact, ordinary, cold-blooded business proposition, so, when he came that night, he came with an idea of settling the "eternal question" right then and there and—that's what he did. Without any preliminaries whatsoever, he put his silk hat on the rack and his gold headed

cane gently into the umbrella stand; then adjusting his spectacles, pulling down his vest and straightening his coat, he stepped into the parlor, gazed at the young woman and blurted right out, "Miss Smith, will you do me the honor to become my wife?"

He settled it right then and there. He might have settled it differently if he had talked to some other woman! This was a most gracious woman. She had been taking for a whole year the affirmation "God is smiling through me." She had a soul just as sweet as the spirit eternal itself and, when she was so unexpectedly—it is always unexpected, you know—held up as by a highwayman lover, you might say, she was flabbergasted but she was more than flabbergasted; she was greatly embarrassed. She had endured many unfavorable comments about her homely looks before this but this apparent sarcasm was the last straw. "Why, Doctor," she exclaimed, "you surely do not intend to embarrass me like this, you do not want me to be your wife. Surely you know that you should have some woman to be your companion and helper who is beautiful and has charm and personality. I forgive you for your abruptness because I know you did not mean it."

I say that he settled it then and there. He did, but he had to have another little speech before it was completely settled. He wasn't used to making love (anyone could tell that by the way he proposed), and he wasn't used, of course, to women saying "yes" or "no." He just took it as a matter of fact, that she

was going to say "yes" right off the reel and so, he was as flabbergasted as she was. His jaw fell, his knees bumped together, his diaphragm sunk in, his stomach shook and, when he could get enough strength to speak, he said, "Why, I—I—I do not intend to embarrass you, indeed I don't, I really mean it. Don't you know what the city is saying about you?"

She didn't know what the city was saying about her. It had said so many unkind things during the years that had passed that she wasn't particularly anxious to hear what new things it was saying and so, she truthfully told the good president that she was unaware of the latest things the city was saying. Whereupon the good doctor regained his manliness, his pedagogically native instinct for mating and said, with all the grace of a Beau Brummel, or a Bobby Burns, "Why, my dear, everybody in the city is speaking about your beauty. It is in the public eye and on the public tongue that you are the most beautiful woman in the city and I am asking now, the most charming personality it is my good fortune to know, to become the wife of the president of our college."

An affirmation taken each night for one year had produced results. There is no reason in the world why people cannot be beautiful, have friends, be showered with love and have a strong personality, which will attract to them all the good things that life can bestow. Right thinking both day and night, is as necessary for our growth, happiness, health and peace as eating and sleeping. Think right and all is yours.

Here is an affirmation in rhyme that will produce magic results:

THINK RIGHT.

Think smiles, and smiles shall be;
Think doubt, and hope will flee.
Think love, and love will grow;
Think hate, and hate you'll know.
Think good, and good is here;
Think vice—its jaws appear!
Think joy, and joy ne'er ends;
Think gloom, and dusk descends.
Think faith, and faith's at hand;
Think ill—it stalks the land.
Think peace, sublime and sweet,
And you that peace will meet,
Think fear, with brooding mind,
And failure's close behind.
Think this: **"I'm going to win!"**
Think not on what has been.
Think **"Vict'ry"**; think **"I can!"**
Then you're a **"winning man!"**

—From Inspirational Poems, by David V. Bush.

CHAPTER XXI

THE CHEMISTRY OF EMOTION

Chemistry of Emotion—Its Physiological and Psychological Effects—How Your Thought Power Brings Success, Friends, Prosperity and Health

It is well-known today that every mental change is preceded and followed by physical changes. If a man is struck in the face or is insulted to the point of an outburst of passion, his mind is instantly charged with an angry thought, but the effect does not end there. He may clench his fist, tremble, his features become pallid, his brow darkened, and the action of the heart become convulsive. What did all this? The blow or the affront? Not at all. But the effects of the blow and the affront caused the action upon the man's mind. An affront—an insult—will hurt no one unless the person allows it attention.

In an extreme case of anger, the angry thought is followed by mental and chemical changes in the blood. The gastric juice is not secreted—the stomach and intestines become paralyzed, so that the digestion is not only impaired but sometimes wholly stopped.

We know of a woman who, while eating, received a message of grief which was so prostrating that a physical change was produced in the body and blood, and the dinner, which she was eating when the message was received, not being digested, became caked. The woman was dead within twenty-four hours.

What did this? The message of grief—not at all. A message has no effect on anyone unless the person allows it. It was the message acting upon the mind and the mind registering fear, sorrow and grief, creating a chemical action in the blood and body which stopped the proper functioning of the digestive organs. It was thought which killed the woman—not that meal, for she had eaten many meals before—not the message, for there were other people at the table who heard the message, but it was the effect of the message upon her mind and the mind, reacting to the thought, produced death. We are what we are by virtue of what we think.

L. E. Emerson, in his book on "Nervousness," says:

> In anger, fear or rage, there is almost instantly deposited in the blood through the action of the adrenal glands a substance called adrenalin, which increases blood sugar, increases breathing capacity and circulation, and increases the rapidity of clotting of the blood.

We can overcome any experience of life, no matter how deadly the surrounding conditions and circumstances, providing we maintain the proper attitude of mind.

And every thought which we think is preceded and followed by physical changes. Right thinking produces health, success and prosperity—wrong thinking produces the opposite.

It does make a difference what you think.

Sometimes you hear the contrary asserted and all that matters is what you do; that your opinions are nobody's business and so forth.

"Your ideas are of the utmost importance. What is in your mind directly affects the work of your hands. What you believe alters what you see and hear.

"In fact, every sensation, every fact coming into your brain mixes with the contents already there and forms a sort of chemical compound with the notions on hand; and it is this compound, this combination of actual fact and previous conviction, which finally gets into your ego and forms your conclusion.

"So your first duty is not to get the facts and to see the truth. Your first duty is to prepare yourself to do this. If your mind is full of false ideas, if it is clouded with superstition or twisted by false sentiment or all hard and brittle because of some non-fact to which you have given your "faith" from a sense of duty, you are entirely incapable of using the truth.

"Clean up inside."—Dr. Frank Crane.

There is now on foot a scheme to suggest sentiment or emotions by odors. There is an odor for every emotion, if it could only be found out. A certain Italian is now working in Italy on a "symphony of odors." You know how you associate an odor with some place. Heliotrope, for instance, has a wonderful effect on me. Should a symphony of odors be scientifically developed, we may get as much from it as from sight. It will then be possible, in conjunction with what you see on the screen, to shoot out an odor into the auditorium which will produce the same effect as sad music, such as Beethoven used to play.

That a normal mind is really the basis of good digestion is shown by the remarkable sensitiveness of the

digestive processes to mental conditions. Sudden sorrow, bad news, disaster, great losses of property or friends, great disappointments not only arrest all the digestive processes but even suspend the secretion of the gastric juices.

It has been shown that when the gastric follicles are distended and the gastric juices flow freely from them, when one is hungry and eating with great relish, the sudden receipt of bad news completely reverses the digestive processes. The gastric glands immediately become parched, dry, feverish; and food will remain in the stomach for many hours without being acted upon by the digestive processes which were absolutely suspended.

The digestion seems to be dependent upon the condition of the mind. Often our passing moods hasten or retard digestion.

We frequently hear people, especially delicate women who have nervous dyspepsia, say that they do not understand how they can go out to late suppers or banquets and eat heartily all sorts of incongruous foods without feeling any inconvenience afterwards.

They do not realize that it is due to the change in their mental attitude, occasioned by a happy evening. They have had a good time; they have enjoyed themselves. The lively conversation, the jokes which caused them to laugh heartily, the bright, cheerful environment completely changed the mental attitude and, of course, these conditions were reflected in the digestion and every other part of the system. Laughter and good cheer are enemies of dyspepsia. Anything which

will divert the dyspeptic's mind from his ailments will improve his digestion. When they were at home worrying over their health, swallowing a little dyspepsia with every mouthful of food, of course these women could not assimilate their food; but, when they were having a jolly good time, they forgot their ailments and were surprised afterwards to find that they had enjoyed their food. The whole process is mental.

"People who go to health resorts attribute their improvements to change of air or to the waters they drink, when, as a matter of fact, it has probably been brought by change of environment, change of mental suggestion, as much as by the change of air or water.

"Spring waters, mountain or sea air, often get a great deal of credit which is due to recreation—good, wholesome fun. When people go away on vacations or little outings they go for the purpose of enjoying themselves and, of course, they are benefited."—Success Magazine.

It is now an established fact that such thoughts as hatred, anger, jealousy, worry, fear, despondency, "the blues," cause the secretion of poisonous substances in the body which wreck the nerves and upset the health. Hurry and worry actually burn up the nervous energy without achieving the desired end. Just as each poison has an antidote, so each thought poison has its antidote.

Every discordant thought "wars against the soul," poisons the imagination, weakens the will and brings havoc where order, beauty and peace ought to reign. The discordant thoughts can be routed and can be set

right by the application of spiritual chemistry—right thinking. Just as you can dry up a fountain of tears by soft appeals, so we may change the chemistry of our mind and blood by mental antidotes for poisonous thoughts.

"What a complete revolution in the whole physical and mental being comes after seeing a really funny play! You went to the play tired, jaded, worn out, discouraged. All your mental faculties were clogged with brain ash; you could not think clearly. When you came home you were a new being."

Anger, fear and anxiety are among the emotions or sentiments which literally poison the blood. It has often been said that evil thoughts are poisonous, the meaning being that they corrupt other people but the real fact is that they poison our own blood. By losing control of ourselves and indulging in anger, by yielding to anxiety, fear and unwholesome thoughts, we cause an irritation or disturbance which, according to the latest dictum of scientists, has the effect of producing a poison in the blood that may have serious consequences.

Hatred, indeed, in common with the allied emotions of envy, fear and rage—out of which it is compounded —reacts singularly both on the mind and on the body. One may almost say that its psychological and physiological effects resemble those of alcohol.

That is, it has at first a stimulating effect. But, if the state of hatred be maintained, the effect is depressing rather than stimulating.

Physiologically, for that matter, the effect of hatred is from the outset depressing in certain important respects, notably in its action on the digestive and nutritive processes.

If the hatred is extreme, amounting to anger, the secretion of the gastric juices is stopped. The muscles of the stomach and intestines likewise slacken or cease their movements entirely.

On the other hand, there is an increase in the activity of some organs, especially the heart and the liver. The heart beat goes up, the blood pressure is raised and the liver sends into the blood an abnormal amount of sugar.

There is also a change in the distribution of the blood, the supply to the stomach being diminished, while that to the limbs and to the brain is increased. This change in distribution, together with excessive secretion of sugar, according to such an eminent authority as Professor Cannon, of Harvard University, is for the purpose of increasing the muscular power.

But, under the conditions of civilized life, hatred is not followed by muscular action, as it was in the early history of mankind. Even in the countries stricken by war, only a comparatively small proportion of the inhabitants are called upon to make violent muscular effort.

Consequently there is no adequate outlet for the excess energy that the emotion of hatred develops. The profound physiological changes it produces are produced to no purpose.

And, psychologically, owing to the continued interference with the supply of blood to the brain, there is, to some degree, a weakening of the intellectual faculties. The man who hates may think quickly, but he is always exposed to the danger of thinking foolishly.

Hatred, in other words, impairs the individual's efficiency, and may do serious injury to the health. Certainly no man can remain in perfect health when his digestive organs are working badly, when his blood is overburdened with sugar and when his blood vessels are kept at abnormal tension.

Naturalists declare that the venom of snakes is generated by sugar and fear; that it is rapidly collected in a special receptacle and thence discharged at the object of its anger and fear and, they further explained, that the same process takes place in the human body but since we have no special organ to receive it, the acrid secretion, therefore, disperses to the blood, and acts against us instead of for our protection. Be that as it may, it is generally conceded that we are literally poisoned by the emotions mentioned and by any passion which upsets the smooth workings of our minds.

Man in some respects isn't exactly like a snake—because, when he is cornered and becomes angry or filled with emotion, he doesn't have any little sack in the back of his head or in a hollow tooth to squirt out his poison onto his enemy. He has to retain the poison in himself.

There are records of women who have nursed their children during a fit of anger, which has so poisoned

their milk—the child's nourishment—that the child was thrown into convulsions from the poison, within a few hours, and later died.

The chemistry of emotion reacts upon the physical condition of men and is now so well understood that a scientist can analyze the spittle of a man and tell just what mood he was in when the saliva was secreted. They can tell if it is hatred, anger, jealousy, fear, worry, envy, etc. Whatever thought you entertain has its chemical reaction upon your physical condition. All ill and discordant thoughts produce a poison which is pumped into every part of the system by the circulation of the blood. We literally poison our bodies by wrong and discordant thoughts.

We may be sufferers from discordant thinking for many years before we succumb to some physical ailment but, just as surely as we continue to harbor discordant and negative emotions, just so sure are we liable in time to be seized with some kind of disease. While we are young and robust, filled with strength and power, we can create by wrong thinking a tremendous amount of poison and can by our physical vigor throw off this poison but, if we continue our discordant and wrong thinking, the body in time will become weakened in one way or another and, when the body is physically unfit, and the vitality lowered; that is the time when the poison will get in its deadly work. The poison will then naturally establish itself in the weakest part of the body and, once established, the physical ailment may continue for years, never to be cured unless the train of thinking is changed.

A man may say today that anger doesn't bother him; but it does. It is lowering his vitality, it is lessening his efficiency, it renders him unable to think as well, it keeps him from doing his work up to par. He may think he is as strong as Samson, whereas, in reality, if a test were made, it would show that his strength was far below par. This strong man who thinks that anger, or discordant or negative thoughts have no effect upon him is liable to come down with a life-long sickness, by auto-poisoning, when his physical condition is weakened and his vitality lowered. "The law is no respecter of persons." Whatever we think, we are. "As a man thinketh in his heart, so is he."

In my private practice, as well as in my admonitions to all my healing classes, I always caution my patients about their mental attitude. Because they are holding revenge thoughts, jealous thoughts, envy thoughts, hate thoughts or discordant thoughts of other natures, they are people who can never be really well.

A woman who wanted to enter our healing classes told me her life's story. She was entertaining three thoughts, any one of which would have produced physical trouble: She hated her brother, she couldn't forgive her son and she was jealous of her husband. I refused to take her money. This, of course, she didn't like. She wanted to enter my healing class and be healed the same as hundreds of others. When I refused her check, she asked me if her money wasn't good. I told her not to me; I should be taking money under false pretenses, for I knew while she entertained any

one of those three thoughts my healing class would do her no good.

I then admonished her that if she wanted to change her mind and drop her jealousy, forgive her son and quit hating her brother, that I should be very glad to have her enter my class. She had for so long had so much fun with her discordant thoughts that she couldn't, on the spur of the moment, part with those thoughts which had brought her so much discordant joy. Our interview lasted much longer than usual. I tried to persuade the woman to give up her old friends for new—her old thoughts for new thoughts but persuasion had no effect. Then I gave her the choice of the dreaded disease which was leading to her death, or a surrender of her hate and jealous thoughts. My warning had no effect upon her. She was determined to think as she wanted to think and to live as she wanted to live, to hate as she wanted to hate, to be jealous as she wanted to be jealous.

Then I think I scolded her as severely as I ever scolded a patient. When first you don't succeed, then do something else. This method seemed to work better, but still she wouldn't promise to clean up her mind. With her check returned she left. The last thing I said as she departed was, "If you intend to clean up your mind, come back and I will admit you to my healing class," she replied rather abruptly and emphatically, yet, tinctured with a yielding spirit, "If I come back you will know I have decided to clean my mind."

The healing class opened and my difficult patient was not present. We continued for some fifteen or twenty

minutes when the door opened and she rushed in and took a seat. I could tell by the expression of her face that she had won her battle. She had changed within a few hours. I looked at the woman and said, "You will be healed." She was; and saved thereby from a most serious operation. Her troubles, like those of so many other suffering humans, came from auto-poisoning. She had created a malign chemical action in her blood by her poisonous thoughts.

Another woman had rheumatism for many years. Locating the mental kink which produced this affliction, we found she had nursed a hate for a relative, for many years and rheumatism had begun at the identical time of the flare-up, which caused the family ties to be severed, which, in turn, produced rheumatism. Of course she thought she could never forgive her relative but she changed her mind. It was either a case of having serious rheumatic pains or forgiving her relative and, as a rule, when a patient must make a choice —pains or forgiveness, pains or cleaning up the mind— they usually cleanse the mind.

When a man has hated so long that he thinks there is no more forgiveness in his veins, then, though his blood is molten iron, he usually changes his mind when it comes to a matter of keeping the old pains or thinking right thoughts.

Think right thoughts and not only health is yours but abundance, love, prosperity, fellowship, joy and happiness.

CHAPTER XXII

THE CHEMISTRY OF EMOTION—Continued

Thought Seed Sowing—How to Prevent a Harvest of Thought Weeds

In some of our thought sowing, we rush, like stampeding cattle, headlong to our destruction.

The law that "Whatsoever a man soweth that shall he also reap" is as unalterable as the famed laws of the Medes and Persians. One may lead an exemplary life, doing nothing but good to all, yet entertain certain thoughts and ideas which are as seed that will bring forth a harvest of unhappiness. If he is full of fear he opens the way through this fear for adverse conditions to befall him. Thinking poverty, hard times and lack, attracts these very conditions and they manifest as realities in his life, for "As a man thinketh, so is he." Thinking of our fellowmen with kindness, seeking to serve them with unselfish devotion, will return to us in kind. Thus we have it in our power to sow righteousness and reap heaven.

As true in the world of thought as in the natural world, you cannot get holy, healthy lives from unholy, fear thoughts.

Whatsoever a man soweth that shall he also reap. Here is a leaf from an old, old story. Lokman, the Wise, was once sent by his master to sow oats in a certain field in Arabia. In due time his master saw barley in the ear

there and demanded an explanation of his slave's conduct. "I sowed barley," was the reply, "but I hoped and prayed that I should see a harvest of oats." "How dared you play the fool on a matter of such importance?" cried the indignant master. Lokman answered: "Sir, you are constantly sowing in the world the seeds of evil and yet you expect to reap the fruits of virtue in the resurrection day; wherefore I thought I might have a harvest of oats from a sowing of barley."

What did Paul say about sowing and reaping? "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." The kind of harvest depends upon the kind of seed sown, in the natural and in the spiritual world alike.

During the Revolutionary war the American army was encamped near West Point, when one day the commander was invited to visit a nearby mansion and dine with an old gentleman, at precisely two o'clock. Having been accustomed to visit the family, the American general had, at first, trusted this old man but whispers had got about questioning his fidelity to the patriot cause, which at last Washington resolved to put to a test. The host had been insistent as to the hour for dinner and intimated that a guard would not be necessary. This somewhat aroused Washington's suspicion, so he decided to arrive at least an hour earlier than the appointed time. The host suggested a walk on the piazza and, by his nervousness, soon made it evident to his guest that something was wrong. Washington brought the conversation round to the subject of traitors and he wondered at the lack of principle that

would cause native born Americans to join the enemy for a little glittering gold. His fixed look, as he made these remarks, caused the traitor to quail; but now the sound of horses' hoofs was heard and up rode a company of dragoons in scarlet coats.

"What cavalry are these?" exclaimed Washington. "What does this mean?"

"A party of British light horse sent for my protection," answered his host.

"British horse—to protect you while I am your guest —what does this mean, sir?"

The troops, now dismounting, came toward the piazza and the old man, drawing close to his guest, said: "General, you are my prisoner!"

"I believe not," said Washington, "but, sir, I know that you are mine! Arrest this traitor, officer!"

Not knowing what to make of this turn of affairs, the hypocrite looked from Washington to the troopers, and then saw that they were American cavalrymen whom Washington had disguised in British uniforms, and who arrived promptly at a quarter before two, in order to protect their general and aid him to test the patriotism or treachery of his host.

Being conducted a prisoner to the camp, the false friend afterward confessed that he had been bribed to deliver Washington to a squadron of the enemy at two o'clock on the day when the American commander was his visitor.

In 1913 a war correspondent wrote, "It would seem as though Turkey, after its centuries of persecution and brutal massacres, was beginning to receive judgment.

Imagine streets of dead and dying whom you encounter, not at every ten yards but without a break, in groups of four or five, thrown one upon the other. Death in common seemed to them, perhaps less awful. I have seen these dying ones drag themselves on hands and knees toward a wall—toward a shelter, groaning from pain and begging for a drop of water. I have seen them biting the earth as though digging already the grave that was refused by others. I have seen them expire in awful convulsions, using their last breath to curse those whose fault or negligence had found them such a tomb.

"It is this one sees at Hademkeui. How many are dying? They are uncountable. They are all dying. It is the entire Ottoman army that is perishing. Cholera is sparing nobody. Ali Riza Pasha, who until yesterday was commanding general of artillery, has fallen a victim himself."

Just as the erupting volcano belches forth its lava of death, so will evil thoughts reap terror, sorrow and death.

When we sow oats we expect to reap oats. When we sow wheat, we expect to reap wheat; and we reap more than we sow. We sow one kernel and we get a dozen kernels or some grains produce 500 kernels of its kind—some weeds will produce one thousand seeds of its kind from one seed.

This law is as potent in the realm of thinking as in the natural realm. Whatever thought we sow we reap. We not only reap the one thought but we reap many thoughts of the same kind. Mental

conduct causes the subconscious mind to generate destructive chemicals in the blood and body. Think one discordant thought and you create a thousand drops of poison blood. Sow one discordant thought in the subconscious mind and the body not only reaps that one thought but reaps many of its kind; but it does not stop after having been reaped in one's own personal, physical and mental life. A thought is not only sowed in the individual subconscious soil but it goes out into the universal subsoil and there begins to germinate, where it will grow itself, plus other seeds and fruit of its own kind.

If we hate somebody, it does not matter whether that somebody has wronged us or not, for by hating we harm ourselves. If we sow hate, malice and resentment in our bodies, the harvest will be all kinds of bodily ailments.

Not only that but harm is likewise in the universal subconscious soil and, when the crop of discordant thoughts is harvested, the harvest is of the same kind as the seed and many fold more.

The same is true if we sow love thoughts, thoughts of friendship or thoughts of joy, peace, happiness, abundance and prosperity—whatever we sow, we reap. The Scripture is right—"Be not deceived, God is not mocked. Verily, whatsoever a man soweth, that shall he also reap." This is true with grain—it is true with thought. Sow hate and reap hate and all its hateful harvest, sow love and reap love with all its manifold harvest of blessings.

The great Master understood what he said, when

he told his disciples "to love your enemies," "love those who despitefully use you" and "forgive until seventy times seven:" for by reviewing our past experience, living over again ill thoughts and wrong treatment, nursing affronts, imagined or real, we inevitably produce a crop of ill health and mental twists. Many a person is not well because he is petting some mental sore. Mind builds the body, builds the blood; the Divine Mind is a chemist within your body.

Marie Antoinette, riding to Notre Dame for her bridal, bade her soldiers command all beggars, cripples and ragged people to leave the line of the procession. The Queen could not endure for a brief moment the sight of those miserable ones doomed to unceasing squalor and poverty. What she gave others she received herself for, twenty years later, bound in an executioner's cart, she was riding toward her place of execution, midst crowds who regarded her with hearts as cold as ice and hard as granite.

When Foulon was asked how the starving populace was to live, he answered: "Let them eat grass." Afterward, Carlyle says, "the mob maddened with rage, caught him in the streets of Paris, hanged him, stuck his head upon a pike, filled his mouth with grass, amid shouts as of Tophet from a grass-eating people." What kings and princes give they receive.

Look at history and see if this law is not true. Maxentine built a false bridge, to drown Constantine, but was drowned himself. Bajazet was carried about by Tamerlane in an iron cage which he intended for Tamerlane. Maximinus put out the eyes of thousands

of Christians; soon after, a fearful disease of the eyes, of which he himself died in great agony broke out among his people. Valens caused about eighty Christians to be sent to sea in a ship and burnt alive; defeated by the Goths he fled to a cottage, where he was burnt alive.

Alexander VI was poisoned by wine he had prepared for another. Henry III, king of France, was stabbed in the same chamber where as a prince he had helped to contrive the cruel massacre of French Protestants.

"All Romanoffs Slain, Wife and Children Shot Down with the Czar by Bolsheviki." So read the newspaper heading of a horrible drama; innocent children butchered in a burst of cold-blooded class hatred.

It was the first time it ever happened in that Czar's family. But it had happened in Russia in ten thousand Jewish families. And the Czar never lifted his finger to save the helpless—grandparents and small children—butchered to amuse the drunken, brutal scum of the Russian gutter.

Did that occur to the Czar when the door was broken down in his house as doors had been broken in thousands of Jewish homes during his reign?

"They that live by the sword shall perish by the sword." They forget it while in power.

What you allow to live in your heart, harbor in your mind, dwell upon in your thoughts, are seeds which will develop in your life and produce things like unto themselves. Hate seed in the heart cannot produce a love flower in the life. A sinister thought will produce a sinister harvest.

No one can do his best work while he harbors revengeful or even unfriendly thoughts toward others. Our faculties only give up their best when working in perfect harmony. There must be good-will in the heart or we cannot do good work with head or hand.

What is there to be gained by nursing injuries, by dwelling upon misfortune, by morbid worrying over our failures? Did it ever pay to harbor slights and imagined insults?

There is only one thing to do with a disagreeable thought or experience and that is, get rid of it; hurl it out of the mind as you would a thief out of your house. You cannot afford to give shelter to enemies of your peace and comfort.

If we did not harbor in the mind the things that are not good for us, they would not make such a lasting impression upon us. In fact, they would not get hold of us. It is the harboring of them, turning them over and over, thinking of them, that intrenches them in the mind.

A kindly attitude, a feeling of good-will toward others, is our best protection against bitter hatred or injurious thoughts of any kind, for such thoughts cannot penetrate the love shield, the good-will shield.

We need no thrilling blasts blown through silver trumpets to have our thoughts carried around the world.

We may as well try to puncture the clouds with a javelin, fight a swarm of bumble bees with a pop gun, expect a rose to sprout from a crab apple tree, as to think we shall escape reaping what we sow.

Violate the law of electricity and the mysterious power will strike; the law of fire and you will be burned; the law of wind and tide and you will go upon the rocks; the law of gravitation and you will be hurled into the abyss. Thus the book of Nature, like the word of truth, declares that every transgression and every disobedience must receive a just recompense.

The captain of the steamer "Slocum" was sentenced to ten years imprisonment. He had disobeyed the law which required fire drills of the crew of the ship and, when the "Slocum" caught on fire, this neglect was the cause of a terrible loss of life. At the time of the fire the captain displayed courage and faithfulness to duty, but then it was too late.

We reap from our sowing of wrong thoughts a harvest of grey ashes.

Mind builds the body. Mind builds the blood. Mind is a chemist within your body. Oftentimes there is a chemical unbalance in your body, because of some corrosive, irritating, worrying thought in your mind, which interferes with the subconscious mind and keeps it from doing normal and natural work in your body. Acids, astringents and wrong chemicals are created in the body, in the blood and, when there is a wrong chemical condition in your body, you have rheumatism, kidney disease and all other troubles. Mind, by wrong thinking, has generated chemicals which are destructive to the organs and tissues.

When we sow our fields we see nothing further of the seed but, after some days, it sprouts and begins to

be noticed; so it is with our thoughts. For the moment their seed is hidden but after a time it is harvested and comes to light.

In 1857, there hung in the Art Building at the World's Fair in Paris, an oil painting only about a foot square. Under it was the caption "Sowing the Tares." It was a picture of a man with the most hideous countenance. He looked more like a demon than a man. As he sowed tares, up came reptiles. They were slimy, crawling over his body, around his legs. In the background were toads, wolves and other animals, prowling.

Sowing the tares—it is as true in mental sowing as with physical seed sowing. Sow tares of thought and we reap tares of thought. Sow seeds of love, joy, happiness and we reap love, joy and happiness. There is an old proverb which says "Sin and penalty go through the world with their hands tied together." It would be just as well to say that discordant thoughts and sickness go tied together. Discordant thoughts and failure go tied together, discordant thoughts and limitation go tied together and it would be equally true to say "right thinking and health go tied together, right thinking and success go tied together, right thinking and happiness go tied together." This is a natural law. Natural laws are put here for man's benefit but they must be obeyed or we suffer the consequence.

This law is no respecter of persons, for "Verily, whatsoever a man soweth, that shall he also reap." This is as true with biblical characters as with others.

The Bible differs from many other books on religion in that it presents the flaws of its great characters as well as their virtues, and even though the Jews were "chosen people of God" yet when they disobeyed one of these natural laws they had to pay the penalty.

It is as true with one as it is with another. Notice Jacob, for instance, "as a prince he walked with God." But Jacob sowed the seed of lies and he reaped a harvest of lies. Together with his cunning mother he fooled his old blind father Isaac, and got his older brother Esau's birthright. He had to lie to cheat his brother out of what was his own—corn begets corn, oats beget oats, wheat begets wheat and lies beget lies.

After he had done this dastardly thing he had to flee from his brother to save his life. He went to the camp of his uncle Laban. He lied to his father. Now somebody is going to lie to him. His uncle Laban has a beautiful daughter, Rachael. He falls desperately in love with Rachael and makes a compact with his uncle Laban that he will work for seven years if his uncle will give him Rachael as his bride. Uncle says "yes." Uncle says "go ahead, put in seven years of service and Rachael shall be yours." With this in view he worked his seven years and led to the marriage altar, as was the custom in those days, Laban's daughter veiled and, when the ceremony had been performed and the veil removed, "Lo and behold," he had married the wrong woman. Laban had tricked him. It was not customary or good form for an easterner in those days to marry a younger daughter off until the older

daughters were bound in the holy bonds of matrimony. Jacob had lied to his father and he was reaping the harvest of his thought thistles so he had to serve seven years longer to get the woman of his heart. Jacob had become an honorary member in the world's Ananias club, because he sowed a weed seed and "whatsoever we sow we reap."

If you were to see a man sowing thistles in his garden, you might say to him, "Do you realize what you are doing? Don't you know that thistles will choke out the good crop in your garden?" Suppose a man who is sowing a crop of thistles, says "I am raising garden truck—I am just doing this for pastime, recreation and exercise—you would probably tell that man he was rather foolish, that he could not sow thistles and reap beets, carrots and cabbages. Yet many people are just as foolish as that. They pass on slander, repeat foul terms, think poverty, concentrate on inharmony and expect to reap a harvest of health, happiness and prosperity. Whatever thoughts we sow come back, laden with our accumulated interest—an abundance of kind—whether the thoughts be ill or good, whether they be harmonious or discordant. "Out of the abundance of the heart the mouth speaketh." Sooner or later, unless you "right about face," your deeds will conform with your words. You will reap what you have sown.

If we expect to reap untainted fruit, we must sow pure thoughts. If we expect discordant thoughts to produce harmony, happiness and peace, we will have to change our thinking, for "whatsoever a man soweth,

that shall he also reap." The very things he sows he will reap and, just as thistle seed produces its kind in great numbers and these seeds in turn continue to produce for one generation after another, so a man may sow a discordant thistle thought to such a degree that it may bear fruit for generations to come.

This sounds harsh but it is the law. There is, nevertheless, a constructive side to this message and that is that we get an opportunity to uproot some of the dangerous thistle seeds which we have sown and prevent a great harvest, just as weeds may be uprooted in the garden and the garden saved.

Our thoughts of today are weaving the loom of our destiny of tomorrow. There are thousands of good, honest, conscientious Christian people who have neither accumulated much of this world's goods nor otherwise prospered. They wonder why it is—they have served God well; they have not broken the ten commandments. They have gone to church regularly and been at their seats at prayer meetings, and yet are poverty stricken. Why? Because they have sown wrong seed thoughts. The law is no respecter of persons. If a good Christian person thinks poverty thoughts, he is going to reap poverty. God doesn't change his immutable law for some good deacon in the church who does not conform to the law of abundance, so it does not matter what may be our religious convictions, we reap what we sow. If we sow poverty thoughts, we get a harvest of poverty, no matter where we may worship God. If we sow abundant thoughts, our harvest will be abundance.

"Whatsoever a man soweth that shall he also reap." "Be not deceived, God is not mocked." Neither is God a respecter of persons.

A certain young man started life most brilliantly, hopefully and successfully. He had, at the age of twenty-one, been given a farm, well stocked and with plenty of implements to begin life's successful career. To the house on this farm he led his hopeful bride. This farm had been given to him from a heart of abundance. The farm had cost the boy nothing. He was well fixed, young, strong, well, with a buxom young bride at his side. His old father had no place to go. The young married man brought his father into his home. The wife objected, which might be all right in some cases, but the point is that the old man was not cared for. A little cottage might have been erected upon this man's farm at very little expense, where the old father could comfortably have spent his last days. Instead, however, of going to any expense or care to protect the gray hairs of the father from shame, that father was driven out of this home, became a charity subject and lived in the poorhouse.

Whatsoever a man soweth that shall he also reap.

Many years passed. The couple prospered year after year. The farmer became one of the well-to-do members of his community. Everything he touched seemed to multiply in money. His father languished in the poorhouse and died—an old man without a place to lay his head or call his own. "Whatsoever a man soweth that shall he also reap." Although we do not see it at the time.

Many years of prosperity passed. The young man reached middle life and started journeying on the other side of life's meridian. For over thirty years he had lived a prosperous life, filled with happiness, with his wife at his side. This man was a lover of horses. He always had the best horses money could buy. He prided himself that he could aways manage any horse man could harness. He delighted in the sport of breaking in colts and controlling spirited animals. He always had the finest, liveliest horses, there were to be purchased. He had, however, a brutal mind toward horses. In anger he would beat them most unmercifully. He would kick them in the belly, pound them with rods and beat them with whiffletrees. One day the hired man was engaged doing some other work about the farm so that he could not, as was his daily custom, go to the station with milk, to be shipped to market. The prosperous farmer in haste hitched up a team of colts. One of these was his proudest horseflesh prize—Bill.

Our farmer was a good horseman but the best horseman in the world has to have something in the shape of a harness, bridle or rein to control his horses. In his hurry, the farmer had failed to buckle the bridle securely on Bill. He jumped into the wagon and the team was off. Things went well for a time but it wasn't long before Bill became unruly and, when the farmer tried to bring Bill to an understanding, the unbuckled bridle slipped over Bill's head and Bill dashed on out of control of the masterful driver.

The speed, the fright and the flopping bridle en-

raged the colt until he bucked and kicked as he ran wild—dashing the buckboard against a tree, throwing out the horseman and leaving him senseless. Neighbors found this prosperous farmer at the side of the road in a stupor. They were able to get him home and fix him up. The doctors saw there was a chance for life and, within a few weeks, had him convalescing. "But whatsoever a man soweth that shall he also reap." God is no respecter of persons; neither is the law. Sow the seed of horse-beating and you gather the harvest of a horse-beater.

Before the runaway accident, this prosperous farmer had begun to lose some of his fortune. He was far in advance of the ordinary agriculturist and he was, hence, open to the purchase of any kind of a farm implement that would save time and labor in harvesting crops. When the binder was first on the market he saw the great value of having his crops handled by machinery instead of their being cut by scythe and bound by hand. He not only purchased a reaper himself but took the agency for the county.

Now, when a big harvesting corporation gets a man to take an agency for a county, it is generally arranged so that the agent gets plenty of machines, so he was loaded up with reapers. He was good for it, the harvester company knew and it also knew he would pay them for the great number he had bought. In paying them he had to mortgage his farm and mortgage it heavily. Other farmers were not so advanced as he and he found that his agency was a dead loss. He could not induce any of his neighbors

or other farmers to use this splendid machine to save human sweat and human muscle. In the meantime, some other investments the farmer had made went wrong—one calamity followed upon the heels of a preceding calamity until, when the accident took place, his farm was mortgaged for just about all that money lenders would stand.

"Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." This horse-beater soon died the death of a horse-beater. The wife was left with the farm, stock and implements—especially binders. But things do not always go as well on the farm with the widow as with the trained farmer, so crops were not so good, harvest not so plentiful but credit fairly abundant enough for somebody to plan on getting the widow deep enough in debt to get her farm.

It was not long before the farm was plastered with mortgages and the widow had so little equity in it that she was nothing but a lone, penniless woman. To add to this: a fire caught in this woman's home (that had been given to her forty years before, from which she had driven her father-in-law to the poor house). There was no insurance on the house. It was situated a long way from town—no hook and ladder were handy—no fire company hose to play upon the flames, so it was not long before the house was burned completely to the ground and the widow farmless and homeless.

"Whatsoever ye sow, ye shall reap." For over twenty years that one-time buxom hopeful bride, who had turned an old man out upon the public charity,

was in the same condition; only she was able to perform a servant's duty for a shelter from the rain and for a bed to sleep in.

When she was ninety years of age she was still a servant working for her bread and butter.

Our better selves are strangled to death by the conditions of ill thought sowing.

Many a man makes his Via Dolorosa by the thoughts he entertains. Arise, follow your conductor of right thinking. Fear no danger, for your harvest will be bountiful if the thoughts you sow are good.

We reap in kind and we reap more than we sow but, if we have been spending our time in riotous sowing, there is yet one way to prevent the harvest from becoming a harvest of misery. Every discordant and negative, inharmonious thought comes back, to the person who thinks it, in a bountiful harvest, but there is yet one way that we can prevent this harvest from being abundant. That way is this:

This very minute, close the book and send out into the universal ether a constructive thought to follow that which you have been thinking destructively. If you have harmed anyone, either by action, deed or thought, this very moment send out the counter-thought, its antidote and send abundant blessing and success thoughts for the ones whom you have injured. If we have physically or any other way been harmful to some one else, we can prevent the natural harvest and our shoulders from stooping under the weight of a foul harvest, by this very moment concentrating for the good of the person whom we have sought to injure.

The science of this is that one constructive thought is worth ten thousand destructive thoughts and, if we have thought ill, planned ill, or worked ill toward anyone else, these thoughts have been destructive. One constructive thought will shatter to pieces these destructive ones, if we think with an open mind, free from prejudice, willing to forgive, anxious to redeem the past and hopeful for the other person's health, life and success.

You see then the law is just as applicable in bringing about the good harvest, as the bad, but it is more forceful for the good, because it is constructive. Just as a rake and a hoe can dig up weeds in the garden, so can constructive thought uproot destructive thoughts which have been sown in the universal subsoil. Let constructive thoughts now emanate from your mental sending station, with all the power and faith of a strong soul who means to retrieve the past, and your harvest of weeds will be lessened.

Indeed, like produces like, but the constructive thought produces constructive thoughts to a greater degree than destructive thinking produces destruction. Strong, positive, constructive thoughts, retrieving the past, overlooking our wrongs and other people's faults, set about to wish good-will to all, and act as the gardener's rake to dig up the weeds. The better you can concentrate, free from envy, jealousy, fear, worry, enmity and hate, the better will be your mind's rake, the better will the weeds of thought be dug up and a good harvest grow. You yet have within you, the power, by right thinking, to prevent your

thistle harvest from multiplying a thousandfold. You may reduce the harvest to one thistle. You have the power to overcome the past, to plan for the future and to achieve success, happiness and peace.

This affirmation is worth remembering:

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his desire except all the world share it with him.

And every good word you send into the world is a silent, mighty power, working for Peace, Health, Love, Joy, Success to all the world—including your self.

CHAPTER XXIII

LIFE'S GREATEST BET

What the World Owes You and How to Get It—Life's Greatest Bet—Scientific Thinking

In considering the power of the spoken word, it is to be noted that there are two results to come from the thoughts we think and words we speak—the destructive and the constructive.

I am going to develop just two illustrations of the destructive or the negative side of the power of the spoken word and the rest of our time will be devoted to the constructive side, that of encouragement, help, happiness and success.

In a city in the Middle West lived a woman who had a tongue, sharp as a two-edged sword. Another woman, who was not in the same social stratum as the first had to make her own living, unaided—had to raise her own family. The second had one daughter who was a little indiscreet; nothing bad, nothing immoral, but indiscreet in her conversation and association with young men. This gave the two-edge tongued woman a chance to gossip. She spread the news abroad that the young girl was indelicate, indecent and immoral and, just as sparks of fire can be fanned into a flame, so the sparks of idle words were fanned and wafted on the breeze of gossip until not only the

future of the girl was jeopardized but the heart of the mother was broken.

There is a psychological law to this purpose: that whatever thoughts we think or words we speak go out into the ethereal atmosphere—universal mind—with the power to produce in kind the fruit of the thoughts or the words that are sown.

The woman who so gossiped was, by the natural consequences of the psychological law of the spoken words, destined to reap the weeds of gossip in the years that were ahead.

Her spoken word had gone forth—the spoken word of evil, the spoken word of character-besmirching, the spoken word of heartbreaking, the spoken word of immorality and, as the spoken word has power to produce, in kind, so was she destined in time to reap the same kind of harvest of the spoken word that she had spread broadcast by the power of her tongue.

Many years passed. The poorer woman, with her family, rose above the idle tales which had for a time been woven about their lives and characters—rose above the gossip, rose above insinuations, rose above reflections and became prosperous and respected; but the woman who had used the power of the spoken word for belittling and besmirching had reaped what she had sown. Her own daughter was living a life of immorality and she was at the same time living in a houseboat on the Mississippi river in illicit association with a man who was not her husband.

The power of the spoken word to blast and kill is beyond calculation.

Just one other illustration to emphasize the power of the spoken word to destroy and kill, then we shall pass to the elevating, the constructive power of the spoken word to save and build.

Some years ago in an institution in the city of Chicago, conducted for the restoration of human derelicts, a fire broke out. There was just one man in that habit-reforming institution who was burned to death; all the others, officials, attendants and inmates escaped with their lives.

This man was a prominent politician. His name at one time was on the tongue of every one interested in the civic life of the Windy City. When the fire was over, so badly had he been burned and "roasted" that the only means of identification was the finger on which was his ring.

This man had married a Catholic. We ought to have respect in life for each other's convictions and mode of worship, especially if a Protestant has married a Catholic—ought to have respect and consideration for each other's training and custom.

But the man seemed to have forgotten that his wife should be allowed the right of following the dictates of her own conscience in the worship of God and spurned his wife's plea for what to her was the most sacred rite in her religious life.

For if there is anything holy to one born and reared a Catholic, it is the privilege of having a priest administer to her, before dying, the last holy sacrament.

This man's wife lay upon her dying bed. Sickness had emaciated her body, suffering had wrinkled her

face, pain had racked her constitution, she had but a few hours to live. Upon being told this she asked her husband to call a priest that the last rites of the church might be administered to her ere she closed her eyes forever.

The husband was not in sympathy with such religious ceremonies, told his wife so and said that he would give neither time nor money to the idea. During the wife's effort to persuade her husband of the importance of this ceremony for her peace of mind and rest of soul, the husband became enraged and said that he would not give five cents to save her soul from hell and that he did not care if she burned forever. Whereupon the dying woman, with superhuman effort raised herself upon one elbow and shaking her skeleton, deathlike finger at the man she had married for better or for worse, screeched her revenge "then you will roast alive." The power of the spoken word was vindicated—he literally "roasted alive" in the sanitarium fire!

THINK BEFORE YOU SPEAK

Suppose a neighbor has gone wrong?
Think before you speak!
Each life may have some saddened song,
Think before you speak!
You may have a grief some day
That will lead your feet astray;
Then you'll bless the tongues that say
"Think before you speak!"

A neighbor's boy has "got in bad"—
Think before you speak!
Recall his loved ones, shamed and sad,
Think before you speak!
Some day your own son may fall;
Scorn may push him to the wall;
Then your heart will fill with gall—
Think before you speak!

If some poor girl has slipped in woe,
Think before you speak!
Say no harsh word to weight the blow,
Think before you speak!
Scarlet letters yet may be
Hung upon your family tree;
Let us all have charity—
Think before you speak!

The power of the spoken word to save and build is manifested in every walk of life. In the Middle West are thousands of acres of land selling for $250 to $500 an acre. Seventy-five years ago the land was not worth on the market five cents a square mile. In 1849, when the gold seekers were making their rush across the continent they passed this land which is now so valuable. It was worth just as much then as now, from the productivity standpoint, but it needed to be discovered. Its qualifications for agricultural and commercial purposes needed to be exploited and its value put upon the market. The gold seekers in the days that are gone did not know that gold in crops, in

stocks, in market produce, was literally covering the sod.

There are oil wells in Oklahoma and Texas today gushing out 1,800 barrels of oil every twenty-four hours—bringing in a net income to the owner of $3,600 a day, and yet, the same land, years ago, could scarcely be given away.

Oil wealth had been hidden under the surface of the earth for millions of years but it needed some one to discover the value, to tap the wells and bring forth the commercial price. Gold and oil riches untold—it was only needed for someone to make the discovery and market the goods.

When Jesus walked along the shores of Galilee and called James and John, Andrew and Peter; when Phillip brought Nathaniel, it was the power of the spoken word that attracted these men to the great human dynamo of sympathy, love and courage.

The Disciples of the Great Nazarene were men of middle life, not special successes in the world, as man terms success, but they had within them the gold and the oil of human value. It took Christ to bring out what was precious in these men.

He found the gold, He tapped the reservoirs of oil —He made world celebrities out of the unknown fishermen of Galilee.

All men have gold in them. All men have oil wells gurgling beneath the surface—hidden from view. All they need is to have the right word spoken, or the right encouragement given to bring forth to the sur-

face and give to the world their great talents and abilities.

In the realm of applied science Sir Isaac Newton stands supreme—a monarch of all—one of the five or six greatest intellects of all time and yet, the gold of intellectualism and the oil of service to human kind might have remained in the subconscious mind of young Newton, undiscovered; he might have gone down to his grave unknown, unhonored and unsung but for the fact that a rich uncle tapped the reservoir of gold and oil.

Newton's mother, like so many misguided and well-meaning parents, had determined that young Newton was to become a farmer. Now there is no more dignified, no more independent, no more happy life than that of the agriculturist, providing Nature calls the individual to follow the life of the soil. Nature had not called young Newton to be a farmer, and his mother was trying to defeat Nature.

So a wise uncle, with plenty of means at his command, saw young Newton unhappy in his surroundings and work and asked his mother if she would not give her consent to let him take Isaac from his unhappy environment and place him where he belonged. In short, the uncle discovered young Newton, sent him to school and saved a genius to the world.

When we consider the great service that Newton has rendered to the world at large, our minds go back to the uncle and we put upon his brow the laurel wreath of wisdom and genius for he shares with New-

ton the honors that the world has placed upon the brow of the world's greatest scientist.

For, without the uncle's discovery and without the uncle's money and without the uncle's encouragement, without the uncle's bet placed upon young Newton, the world would have been a tremendous loser.

Everyone has something in him or her, which, if discovered and encouraged and developed, may bring blessings to themselves and to the world.

The thoughts we think and the words we speak have the power to save and the power to build—to save men and build lives.

A word, a smile, perhaps a financial lift at the right time, may rescue a discouraged soul and give to the world a genius.

I suppose there is no more popular song writer of today than George Cohan. His songs have been sung by millions. Cohan has an odd way of spending his money. It may not be the way that we should spend it but then it is so easy for us to tell the other fellow how he ought to spend his money after he has made it.

Twenty-five years ago we were all telling Andrew Carnegie how he should give his money away. We, who didn't believe in libraries, could easily tell him a better way to get rid of his millions and, I suppose, many of us could tell Cohan the way to spend his money to better advantage (as we see it) but that wouldn't make much difference to George for he'll go on spending his money just where he will get the most satisfaction and enjoyment.

He likes to spend his money to help people who are totally discouraged and deserted. No one can be in the slough of despondency, in the quagmire of failure or the swill trough of sin too deep for Cohan to try to help. He calls this "betting his money on the down-and-outers." Of course, his bet doesn't win on every-one—everyone doesn't "come back"—but enough of the down-and-outers whom he helps do "come back" to make betting money on life's derelicts a most fascinating game for Cohan.

Man will bet his money on a ball game or horse race, a hand of cards or the weather; he'll gamble on any fool thing, from which way a chicken will run across the road to how many beans in a pot; but many a man won't take a chance on helping a human being to get back onto his feet.

A man who is discouraged can never do good work. There is nothing more provocative of inefficiency than to discourage a human being. On the other hand many a man could put a bet upon a colleague which would bear more than a hundred percent interest.

We often hear men boast that they are "self-made" but there is no such thing as a "self-made" man. This world is all co-operation. "No man liveth unto himself alone" and the man, who claims to be "self-made" has had more than one person who has figured in his life to help him become "self-made." If each person were honest with himself and would take a few moments' thought, he could recall the sign-posts in his life which have directed him to his present place of success—human sign-posts that have said the right

word or in some other way given him a lift on the crossroads of life.

The so-called "self-made" man deserves a great deal of credit, that much we will not deny. There is, nevertheless, only one way to be really "self-made" and that is to live on an island all by yourself, like Robinson Crusoe and even then you probably would have your good man Friday.

Therefore, when we consider our great success as being all of our own creation, we are not playing fair with ourselves or others, for someone has figured in our lives to help us when we needed help. It may have been a mother or a wife, it might have been a father or a friend. Aye, it could even have been an enemy who laid a trap to trip you which but fired your fighting spirit to greater zeal and made it possible for you to be a greater man than you thought you could be.

When we consider that our success has been dependent upon the help of others, be they friend or foe, let us take account of our own stock. We shall not only see that we are where we are because others have helped us, but we shall, in turn, want to give of our time and attention, energy and money to help others; for there has been more than one man who has bet on us and we, to win our bet, must, in turn, bet on others.

Place your life's bet on a human being and win your bet.

Of all the sacred musical geniuses, Handel is the greatest composer. His oratorios are absolutely unequaled, and yet, had it not been for the bet an Austrian duke placed upon Handel, his genius would

have been lost to the world and his oratorios not known.

In the days of Handel, the patrons of music were of the rich and nobility. Handel had been fighting a losing game. He had not been able to get recognition nor could he make a decent living by his talent. This was brought to the attention of the Austrian duke who saw in Handel's music and also in Handel himself, something that the human race needed so he secured an orchestra and let Handel conduct it; gave him a chance, inspired the dying spirit of Handel which, in time, has made all mankind his debtor. But mankind is indebted not only to Handel but also to the duke who bet at the right time upon the great musician.

Haydn also came to a point when he thought life was not worth living. He was not appreciated; he could not make a living; he had reached the place where it was no use to try to go farther. At this critical time, when the world might have lost Haydn and all of his wonderful compositions, there came a trio of nobility into the life of Haydn who saved him and his music. These nobles, Baron Fernberg, Count Morzin and Prince Ezterhazy, have linked their names eternally with that of Haydn, because they had the money and patronage to couple with Haydn's genius, and had the vision and wisdom to do the coupling.

Verdi, the composer of Il Trovatore, became the richest composer in the world, and yet, at one time, he was the most discouraged of musicians. He, likewise, had given up all hope and was ready to sink, when a rich merchant placed his bet upon the unknown. He

made it possible for Verdi to continue to get his compositions before the world and, by his money and encouragement, Verdi, in time, became rich and famous.

Frank Gunsaulus had been inspired by Russell H. Conwell to build in Chicago an institution that would help poor boys and girls who had not money to get the technical education given in other educational institutions. One Sunday morning he outlined what could be done in this respect in Chicago if he had a million dollars. When the sermon was over, Philip D. Armour, the great packer, presented his check for one million dollars to Doctor Gunsaulus and told him to go ahead.

The papers flashed the news of the "million dollar sermon" across the continent and around the world. Frank Gunsaulus' dream was realized. The Chicago School of Technology was the result and it has furnished an education and a start in life to thousands of boys and girls to whom otherwise it would have been denied.

Who do you think was the greater man of the two? Was it Frank Gunsaulus, who could dream the dream and put it over; or was it the rich man who made the dream a reality? One was as necessary as the other. Verily we do not live to ourselves alone. Frank Gunsaulus saw the vision. Frank Gunsaulus dreamed the dream. Philip D. Armour bet upon the dream.

The two men together were doing a most outstanding work for those who needed that kind of an education. These two men, the intellectual preacher and the rich business man, combined to place their bet upon

human lives. They have helped thousands in this generation and still other thousands in the next, and so on to the end of time. The influence will never stop but, like a snowball catching momentum, will become greater and greater as the years pass. They both bet on humanity—the kind of a bet which draws the biggest interest.

One man was as necessary as the other. In my mind one was just as great a soul as the other, for other business men heard that sermon, other millionaires could have given their millions but missed the point. Armour grabbed it. To support a dreamer it takes as big a soul in a business man as it does in the dreamer to build his visions.

But you say that you are not rich; that you are not influential; that you have no particular standing in the community and you cannot start a movement which will continue to reap trained men in the harvestfold of a better humanity to the end of time!

But wait! It was a poor Sepoy sailor who won India to the English crown.

It was an obscure farmer whose message at the right time made it possible for Washington to know when to move, when to cross the Delaware, surprise the Hessians at Trenton and strike a blow for man's eternal independence. You may not have the same opinion as I, but I believe in the great assize of man's endeavors, that the farmer, who could help Washington to save humanity from the serfdom of kings, had a soul just as great as the Father of his Country, himself.

One hundred twenty-five years ago the name

of Napoleon struck terror into the hearts of the people of Europe. As a poor soldier lad, who had been seven years without promotion, whose ability had not been recognized and who was living with his brother in a garret, on soup and dry bread, he rose to be the mightiest general of his day and one of the greatest military strategists of all time.

There is no doubt but that, at the beginning, Napoleon really intended to help humanity. He perhaps helped advance the cause of human independence by a hundred years but, when power was his, he became drunken with his own greatness and then it was that his ambition to help was swallowed up by ambition for lust and personal aggrandizement. Then it was, he began to dream of all Europe under his power, subject to his dictation. As he conquered one country after another he put his own brothers upon the thrones of the conquered nations. There was no nation or combination of nations that could stop the onrush of his mighty genius. As Emerson says, he came to France when France had money and left it in debt and poverty. He had torn the heart of the peoples of Europe until not a single family, hardly, of all the continent of Europe, but had suffered because of this tyrant. He had reached the climax of his tyranny. He had come to the point where it was either the subjection of Napoleon or the selfdom of Europe. In this extremity, Wellington marshalled his forces at Waterloo and the great English general brought to his knees Napoleon, the greatest despot of modern times, save one. And who was Wellington? Why! Wellington was a man

who was saved and bet upon by a common, ordinary street sweeper of London.

Wellington was the military genius but, back of him, was the street sweeper. You may not agree with me, but it is my opinion that there beat a heart, in the breast of that street sweeper, just as noble and just as capable of the highest development as that of Wellington himself.

The great war produced many outstanding military and diplomatic men. Three of these great men, beyond a doubt, were Cardinal Mercier, Woodrow Wilson and —this third member of the great triumvirate has held the limelight and kept the boat from rocking longer than any other one particular diplomat and, who is he?

He is the product of the benevolence and penetration of a shoe cobbler, old, obscure and poor, who bet upon a little lad to the extent of going hungry himself that the boy might be educated.

The cobbler realized that he was old, had not done very much in his life and so he shared what little he had with the lad who needed help, care and assistance. When the time came for the boy to go to college, it never could have been accomplished had it not been for the cobbler. The cobbler told the young man to start to college, to take what little savings he had accumulated, which were but a pittance and, that when that was gone, he would try to have more to send to the young man.

The old cobbler said: "It is not necessary that I eat three meals a day; you go, I'll economize on meals

and the little I can thus save I shall send to you." The boy went to school and the cobbler went hungry. The boy finished his education. The cobbler has had reason to rejoice. The young man soon became active in the support of the claims of working men. In stirring up enthusiasm and sentiment for the common people, he was often threatened with mob violence. Indeed, at different times, in order to prevent a tragedy, he had to be escorted out by the back door of the buildings in which he spoke. By and by came the war. England needed someone to guide her ship of state. Whom could she have? Whom did she get? The little barefoot boy saved by the cobbler—Lloyd George, the Premier of Great Britain.

No matter what may be your station in life, you can, in some way, use your influence, speak the word, lend a hand, so that others may do the things which you would like to do, for in helping others you are, by virtue of your partnership with them, participators in their success.

And, it is my opinion, that the world is an orderly, logically constructed and operated planet; that the law of compensation rules over all and the person, who is able to bet his influence, kindness, love, sympathy or money so that someone may bask in the sunshine of public favor, gets just as much satisfaction down deep in his heart as he who receives the world's applause.

The old cobbler, seeing the success and gifts for leadership in the boy he saved, I am sure, got as much real satisfaction as the great statesman himself and he

has all of this satisfaction without the harsh criticism, which, of necessity, is heaped upon the man who becomes a leader. Who knows but that the Premier himself would be just as happy living in humble quarters with his uncle as where he now resides with the great responsibility which the world has put upon his shoulders.

I have recently talked with a man whose brain is a latent storehouse of musical genius and who at the age of thirty-six—a plain, dull painter and paper hanger—uncovered, by accident, this vein of pent-up energy. His happy songs are now being sung by thousands.

One of the greatest factors for success in the modern business world is the ability to discover men and put them to work.

Carnegie said that he built up the great steel industry because he had enough brains to find men who could do things which he could not do. In betting on others Andrew Carnegie made himself.

We punctuate our prayers with groans that the world may be saved and men brought to the feet of Christ; but if we do not try to answer our prayers by bringing men in, as Philip did, what doth it avail a man to pray at the altar of the Cross?

Do you think that you have no talent, no genial way of approach, that you are slow of speech and not altogether lovely and that you cannot lead anyone into his or her own work; that you cannot bet on a living soul? Then remember this:

In Warrington, England, a notice was posted in front of a church announcing that the Reverend Wil-

liam Robey would speak on foreign missions. A young man, by the name of Robert Moffitt, was attracted by this announcement, but the Reverend William Robey's speech had been delivered a day or two before. He was too late. Robert Moffitt was in another town when he saw the second announcement of the minister's speech and this time Moffitt went in. He listened with intense rapture and there made his life's decision. He went out from that meeting determined to be a missionary of the Cross to the peoples in foreign lands and Robert Moffitt became one of the great Christian missionaries.

It is my opinion that the sexton of that church and the woman who put in her widow's mite from time to time, to help support that institution, so that the Reverend William Robey could deliver his speech there and Robert Moffitt could hear the address, were just as great souls and will have just as much of praise and honor, through the law of compensation—either here or elsewhere—as, perchance, the rich man who was able to subscribe in a more abundant way to the support of that institution. The sexton and the washerwoman and the rich man were all partners, working together for the salvation of the race.

All of Christendom, fifteen or twenty years ago was stirred and stimulated by the Great Men and Religion Forward Movement. It was an effort on the part of the men in the church to bring the great gospel message before the masses in a larger way. The movement succeeded. It performed its service and thousands were helped.

The man who headed this movement was a wild, reckless fellow whose loose manner of life was killing his mother. She was wearing her life away because of the waywardness of her son. He was on the train one day and, as was his custom, playing cards, wasting his time. A stranger came by who did not know the young fellow but who had a message and whose heart was warm and whose ambition was fired for service. In passing the young man—a stranger—he put his hand upon his shoulder and said: "Young man, why don't you live the way that you want to die?" This young man had been raised in an orthodox home, he understood life from the old-fashioned evangelistic point of view and, when the stranger said, "Why don't you live the way that you want to die" it struck a responsive chord in his bosom.

He continued to play his "unholy game" but not with the same interest as before. "Why don't you live the way that you want to die" kept ringing in his ears. This message burned its way into his consciousness. Finally he pushed the cards aside and quit the game. When he reached the little town he got off the train, gave his grip to the porter, while "Why don't you live the way that you want to die" still rang in his ears. As he went up the street, "Why don't you live the way that you want to die" kept resounding in his brain.

He went to the hotel register to write his name and began to write "Why don't you live the way that you want to die." This haunted him until he went upstairs to his room in the hotel; there his mind went back to his mother, back to the Christian home in which he had

been raised, back to the old-fashioned type of revival conversion and he decided that what he needed was to be converted. "Why don't you live the way that you want to die" finally had its effect. Fred B. Smith fell down on his knees and cried out in the good old-fashioned way, "Oh, Lord, I can't endure this any more, I surrender."

That moment, of course, there came a great peace and satisfaction to his mind, for what to the orthodox is conversion is really a psychological reaction of the mind. Something comes into our mind by force of early teaching, reading or theological discussions or "gospel preaching" and we think there is only one way to be saved; there is only one way to get into heaven and that is by the way of conversion as particular preachers have expounded. This preys upon our minds until we catch the psychological suggestion that the only way we can be happy is the way that has been suggested to us, namely, in complete "surrender."

This attitude of the mind has produced an anxious state which probably never will be overcome until we do "surrender." The tension under which our mind has worked for goodness knows how long so the moment we decide to change our mind or to take the step of "surrender" that moment there comes the reaction, a psychological change, and peace ensues.

The author has taken up this angle of conversion at great length elsewhere in his works.

To Fred B. Smith it was real, just as real as it has been to thousands of others and Fred B. Smith was a changed man when this new experience came into his

life and was just as enthusiastic and determined to spend his energy in future for the gospel as he had been to spend it in a reckless way. Fred B. Smith and the Men and Religion Forward Movement were given to the world because an unknown man put his hand upon the shoulder of a young card player and bet his words and his influence upon him.

If God could use the harlot Rahab to shield the two spies whom Joshua sent to spy out Jericho, in the days of old, surely He would not despise the woman or man who has sinned and in repentance would bring some one to Him, even as the woman at the well of Samaria would bring her town's folk to Christ.

Psychology teaches us that there is nothing to fear from our actions in the past.

When the bats and lizzards of lust inhabit the heart, it takes the power of God's love to drive them out, and Applied Psychology teaches us the scientific way.

If you have ever been knocked down by circumstances to a dead level, make another effort to become a living perpendicular, and then help some one else.

When we consider the shortness of life and what little time we have to let our influence be felt, it behooves us to take time to improve every opportunity in every way possible to place our bet upon human lives.

It takes so many years for a man to prepare to do the little that he is able to do. The more he accomplishes, the more he sees what he could do, if life were longer and the more he sees how the world needs all the help and succor that he is able to lend.

Here on this earth plane man's journey is like the passing of the bird through the air, parted this minute and closed the next.

When we reflect that our days are swifter than a weaver's shuttle and we chafe that the brevity of life may cut us down long before we see the result of our efforts, then there is consolation in the thought that we have brought into his or her own, someone who will go on doing the things that we should like to do if our life's span were a thousand years instead of three score years and ten.

For a thousand years in Thy sight are as but yesterday, seeing that they pass as a watch in the night.

You may not be able to recommend a man for the Presidency, as Bryan did Wilson, but, as a teacher, church worker, friend, or good Samaritan, you may be the means of making a man who can fill such a position as the cobbler made Lloyd George. Your name may not be heard from here to China, but, if you can make a Lloyd George, you have contributed to the advancement of the human race, and who would want more.

In the country where I grew up it was a custom among the boys to raise one hand and move the first two fingers as an indication to the other boys that they were going swimming. To raise your hand, wiggle your fingers and to say, "come on for a swim" emphasized the glorious dip in the water just ahead.

A little boy who had disobeyed his mother, had been dressed in his Sunday-go-to-meeting white pants, put in the front yard and commanded not to leave. He was warned that if he did his mother would meet him in the

kitchen when he came home with a strap that hung behind the stove!

I don't know how it is about a little girl during week days; she may like to be dressed in her Sunday-go-to-meeting dress and enjoy staying in the front yard or spending most of her time sitting in the porch without going out to play with other children but, speaking for boys, it isn't the most judicious thing you can do to dress them up in white pants in the middle of the week, stick them on the front porch and tell them to stay there; especially if it be in the middle of the swimming season when other boys are passing that way and calling, "come on for a swim."

There are other things that a real, live, wide-awake, honest to goodness, wiggling boy would rather do in the middle of the week than be confined as punishment in the front yard or porch, dressed in his Sunday-go-to-meeting outfit.

The little boy was sitting on the porch, his chin resting in both hands, thinking what a dull and listless world this place of human endeavor is when, round the corner came one of his playmates, who raised his hand, wiggled his fingers and shouted, "come on for a swim." The boy started to rise, got about half way up when he turned around and looked toward the kitchen and thought of the strap and the strong arm that would be attached thereto when he came home, so he sat down again, more gloomy than before, for the presence of his chum only emphasized the loneliness of the great wide world when there is no one near and all of the other "kids" are out a-swimming.

While he was thus meditating, another chum swung around the corner, raised his hand, wiggled his fingers and shouted louder than the first chap, "come on for a swim." Repetition is emphasis and, when the second boy shouted "come on for a swim" the little fellow rose up almost straight this time, when he once more thought of that kitchen and the strap. He looked around again and his imagination could feel the old familiar sting of that kitchen strap and once more he sat down more despondent than ever.

Now you cannot tempt a real live boy too often. He's a human just like his father before him; he can stand a certain amount of temptation and then—the strap.

So, while holding his chin a little tighter in his two hands, his elbows resting upon his knees, a third boy swung round the corner, wiggled his fingers and shouted, "come on for a swim." This time the little chap jumped up, ran down to the fence, put his hands upon the gate, turned round, gave one last glance toward the kitchen, then made a dash and down the street.

When he reached home his mother's hand and the strap reached him. As the mother grabbed him by the arms and began to reprimand him for leaving, the little fellow begged with all of the earnestness of a man pleading for his soul, not to be punished, but the mother had threatened and, sometimes when a mother threatens, she thinks she can't be a true mother unless she lives up to her threat. So, as she shook the little boy with one hand and raised the strap with the other, she said, "I saw you when you ran down to the fence" (the victim in the meantime pleading for mercy), "I saw you put

your hand upon the gate, I was in the front window and I saw you run away." The little boy's sobbing stopped and, as the tears run down his cheeks, he looked up in a pitiful way and, in a pleading voice, said to his mother: "Why, mama, if you saw me why didn't you tap on the window and help me?"

We come in daily contact with numbers of people who can be made and who can be saved and whose genius can be given to the world by the power of the spoken word. If we have not money with which we can help them, we, at least, have a mind of encouragement, kindness and love and can, at least, give utterance to our thoughts, by expression. These thoughts carry the power with them to save and build.

This nation's settlement and development is written in lines of graves across the Continent and the road which leads man from ignorance to intelligence is strewn with the bones of men who dared to advance a new idea and had the courage to put it into effect.

It may be your part to support a dreamer, a seer, to put on your pay-roll a reformer who is so far ahead of the rank and file in thought and progress, that the masses of people may think him as far wrong as the world judged Columbus to be.

I'd rather be living in the next ten years than during any other decade of the world's history.

To lead a soul to his goal (and to Christ) in such an age is a privilege freighted with most wonderful potentialities—potentialities that if we could read the future, would make Aladdin's lamp seem a miniature fairy tale.

You may be but a candle bearer burning incense at the altar of Progress, yet by so doing may win a soul who will carry the banner of progress to the very gates of mankind's haven.

The Ishmaelitish method of every man's hand against every other man, instead of every man lending a helping hand to every outstretched palm, is the method which would not prevail if men in every generation did bring—as Andrew did—their brothers to Christ and men gave helping hands to struggling humanity.

An uncle led Newton into the world of applied science.

George Cohan leads discouraged ones to find themselves.

A duke led Handel to the musicians' court.

Count Esterhazy led Haydn to fame and glory.

A rich merchant led Verdi to become the richest of all composers.

Carnegie led many men into great financial prosperity.

But the greatest is to be a Gunsaulus who finds an Armour, and an Armour who finds Gunsaulus, both leading men and women to the court of learning and self-culture.

The greatest bet that you can make is the bet placed on men and women in word, deed, money or love.

John B. Gough was recognized as the greatest lecturer of his generation. He was a printer by trade, but spent most of his spare time in saloons, where he was found to be a most pleasing entertainer. He early found that it was easier to get his drinks by telling stories and singing than by working. This led to great excess in

drinking until he became a confirmed drunkard. He had had delirium tremens once and had reached that stage where he could no longer keep a job. His wife had died, according to his own confession, from a broken heart, because of his reckless drinking, and all of the burdens of sorrow and poverty which that entailed.

He had, by dissipation and carelessness, finally gravitated as far toward the drunkard's gutter as a man could go; bereft of his wife, deserted by friends, unable to make acquaintances, the outcast drunkard was thinking only how to end it all, when Joel Stratton, a waiter, met the drunkard and accosted him by saying: "Mr. Gough, I believe." No one had spoken to Gough with the prefix "Mister" for such a long time that it startled him. He had been only "Gough, the drunkard." He was able to reply, "Yes, my name is Gough." Mr. Stratton said, "I just wanted to tell you, Mr. Gough, that I am a friend of yours and I want the privilege of helping to get a job for you and get you back into society."

The drunkard assured him that it was useless, that there was a time when he could have responded to such words of kindness and encouragement, but it was too late now. But Mr. Stratton was persistent. "No, Mr. Gough, it's not too late; we are going to have a temperance meeting tonight, and I want you to come; here is the address, and sign the teetotaler's pledge."

At first, Gough said this was impossible; if he were to sign the pledge he would not be able to keep it, for he had been a drunkard so long he lacked enough self-control to keep the pledge; but Mr. Stratton was not to

be put off so easily. He had the great desire to be of service to this man in whom no one saw anything but broken hopes, a shattered life and a drunkard's grave. Mr. Stratton was so gentle and kind in his persuasion that Gough finally consented to attend the meeting and, if it was "the last thing he did in life," he would sign the pledge.

He went to the meeting that night and, when the address was over, wrapped his ragged overcoat around his more ragged clothes beneath, went forward and, with trembling fingers, signed—John B. Gough.

The next day he went down to work in the print shop. It had been his custom to go out for a drink or two, within an hour or so after he began work. The time came for his accustomed drink. His throat was parched; his will weak; his whole being aflame with the craving for whiskey. He endured this for some time until, as he says, he felt that there was a flame of fire from his stomach to his mouth.

He had signed the pledge and now came the great test. He felt that probably something or someone could help save him, so hoping to get some word of encouragement that might help allay his physical torture, he went in to his employer and said, "Sir, I signed the pledge last night," to which his employer replied. "Oh, you did, did you? Well, it won't do any good." Poor Gough was dumbfounded. Instead of giving encouragement the "boss" was adding coals of torture to his burning brain.

Gough turned slowly around and went back to the workshop. As he picked up a bar of iron he felt it

begin to move and wiggle in his hand. He knew what that meant. He had had the delirium tremens once before and he realized what was coming now. Like a hot iron he dropped this imaginary moving bar where it wiggled in the shape of a snake, on the floor, rattling the papers, adding hideous noise to the already hideous sight of a poisonous reptile. It suddenly made its coil, turned its head toward the wretched man and started to run out its fangs. Gough's reason began to totter, when, just then, in came a Good Samaritan.

It was a lawyer who had been out the night before, had seen Gough sign the pledge and dropped in on his way down to the office to give the poor drunkard a bit of encouragement, so he very cheerfully said, "Good morning, Mr. Gough, I just dropped in to tell you that I was mighty glad to see you take your stand last night for the new life and, I want to tell you, if you ever need a friend, here is my card, I shall be very glad to have you call on me at any time. I shall do everything in my power to help you in more ways than one. I am at your service whenever you command me."

This brought Gough back to consciousness. The snake disappeared. The bar of iron remained the bar of iron, though poor Gough remained a burning furnace all day as he went about his work. He had taken the pledge, "by the help of God he never would drink again," but, to stop all drinking suddenly, when he had had such a habit formed and had been in the custom of consuming so much "fire-water": it was almost more than human flesh could endure. The flames kept darting from his stomach to his mouth and back again all

day. His brain became inflamed; it seemed ever to burn but not be consumed. His mind was stimulated to feverish activity until the poor man did not know whether he was working, whether he was drowning or whether he was burning.

In this condition, he made his way that night to his humble quarters, back to his drunkard's den which had been wifeless since the death of his companion, whom he had virtually killed because of his irregular living—back to the place where not a soul called him father, son, husband or friend.

As the shades of night began to envelop the drunkard's hovel the imps of darkness began to appear. The delirium tremens had come back! Delirium tremens and Gough, alone. Many a man who has had delirium tremens has been saved from the madhouse by having companionship during his agony, but Gough had to save himself from the madhouse, and alone!

The room would become densely dark and then hideous red faces of all sorts of imps and exaggerated animals would appear around the walls of the room, each one making an effort to kill and devour him. Next the room would change from black to green with a simultaneous change of hideous features. His hand seemed to be cut into a thousand ribbons and, as he tried to force the strings of flesh back into the palms of his hands, they seemed each time to be larger in form and larger in number, each ribbon of flesh having its particular suffering and agony. Finally, after vainly trying to get his hand back to its normal shape, the

room would again change its colors and conditions, and imps would again tramp in, one after another, dressed like the proverbial devil, with the horns and the long tail, with the pitchfolks in their hands ready to run him through. With superhuman effort he would try to beat off the imps, one at a time. Then all would lunge upon him together and when he was overcome, again the scene would change and he would be in the middle of a bed of snakes and reptiles, hideous, poisonous and monstrous and, with all of the effort he had, he could not keep the reptiles from winding themselves around his legs, his torso. Then they would gradually come up to his neck, the biggest one roping itself around his throat, choking him almost to death, when, again with abnormal stimulation, he would grab the snake, squeeze it with superhuman demon force, it let go its grasp and slowly unwound from his body, when he would whirl it round, throw it through the air, dash it upon the floor, stamp upon its head and cry out in delirious, hilarious, demoniac chuckles of triumph; but his triumph wouldn't last, for the scene would change again. More snakes, more monstrous, more poisonous, more hideous than before would swarm round him, taxing his strength to ward them off. As he pulled one off from one leg, another would wrap tighter around the other leg and, while he was engaged in extricating himself from the grasp of that snake, another one would be winding itself around his chest. So the same continued for seven days and seven nights and Gough all alone, fighting the battle by himself. During this time no food had passed his mouth and little water; but Gough's great battle had been

won. Yet others were to follow, but this was his hardest.

His wonderful native talent now was used, not for getting drinks in the saloons, but to tell others the wonderful benefits which would accrue from signing the teetotaler's pledge. So he went about lecturing, first in small towns, then in larger, until his reputation spread and the reputation became fame and, in a short time, John B. Gough was the most famous lecturer of his day.

He aroused two continents to the great cause of temperance and was one of the first to usher into the United States of America what will soon be ushered into every country in the world, abstinence from intoxicating liquors. He got two hundred fifteen thousand, one hundred sixty-nine signers to the pledge, thus bringing peace, joy and happiness to many thousands of human beings. This, in turn, of course, brought him wealth as well as fame.

After he became world-famous and had returned from a trip to England, someone told him that his old friend, Joel Stratton, was sick in Boston and not expected to live. Gough hurried to the Hub City. He entered the room in which was Joel Stratton, the waiter, his saviour. Stratton's disease was of a nature which prevented him from lying down. He had to be propped up in a sitting posture. Gough ran in and threw his arms around Stratton and said: "Oh, Mr. Stratton, the world is thanking God that you ever lived," to which Stratton replied, "Do you think so?" "I know so," Gough replied. "I get hundreds of letters from all over the world, sending love to you and thanking God that you ever

lived and here is a packet that I have just received from England. The good people of England have sent their love to Joel Stratton." Then the man who had gone out of his way to touch the shoulder of an outcast drunkard to pledge him eternal friendship, said to the great speaker: "When I touched you on the shoulder that day, Mr. Gough, I never dreamed it was going to turn out like this, did you?" "No," said Gough, "but thank God it has."

A chord had been touched by the waiter in the heart of the outcast drunkard, which had vibrated to the tone of love.

I wonder if your opinion is the same as mine. Of course, we recognize the greatness of Gough and we see the genius of other men and yet, in the sight of omnipotent Power, there can be no differentiation between the greatness of the soul of the genius and the soul of the obscure waiter who has become immortal by touching an outcast drunkard on the shoulder and pledging him friendship. In my opinion Stratton was just as great a man, as God views greatness, as the great orator himself. In fact, where would the orator have been, had not a greater soul touched him with the living fire of a kindly word.

We may not be the particular kind of a person who gets the world's applause or whose name appears in the headlines upon the front page of the newspapers; we may not have our name shouted from the housetops or megaphoned from the street corners but, in the eternal equation of God's law of compensation, the person who says the word or who does the deed; who gives the lift

to help some diamond in the rough to become great and famous, is not only just as great a soul but, in the great assize of Omnipotence, will have as much honor, glory and reward.

The one who bets upon a fellow human always wins the bet and, when the bet is won, there can be no difference in the qualities of the souls of the bettor or the winner.

The power of the spoken word, the power of right action, of right thinking, of the right mental attitude toward others, of the encouragement rendered, the kindness offered and the love extended, is so far-reaching in its influence, that man can no more compute the outcome, than can he travel to Mars in snowshoes. It, therefore, remains for each one of us to place our bet upon lives of others in deed and words, leaving it to the law to bring to ourselves the compensation and reward for the bet placed, for the satisfaction and gratification of the bet won, knowing that "inasmuch as Ye have done it unto the least of these my brethren, Ye have done it unto Me."

CHAPTER XXIV

SMILE—SMILE—SMILE

Thought is everything; thought controls the body. A person may be perfectly relaxed and calm when someone may tell a funny story, changing soberness into laughter. Thought controls the muscles of your body. Should your sympathy be excited and you cry—thought controls the glands of your body, or should you become very angry, the blood rushing to the cheeks demonstrates that thought controls the circulation. Thought is everything. The right kind of thinking, expressed in smiles and laughter, is one of the very best remedies for poverty and sickness and unhappiness that mortal man knows. Smile and change your conditions. A few hypodermics of smiles will cure your indigestion and a few other indigestible customs to which modern man has fallen heir.

Ruskin says that we may be sure, whatever we are doing, that we cannot be pleasing God if we are not happy.

Remember that laughter is a real and important remedy for illness—the greatest remedy for illness. The ablest medical authorities will tell you that laughter actually keeps off apoplexy and other troubles that come from excessive pressure on the blood vessels. The moment man laughs, pressure on the blood vessels is relaxed, and if a man were threatened with rupture of

any artery or vein, not all the doctors in the world could do as much for him as hearty laughter.

Remember also that laughter is vibration and that vibration destroys disease germs.

There is a wonderful recreation in cheerfulness. The man who laughs often and heartily need have little fear of dissipation, insomnia or insanity. Those who laugh are not only, as a rule, healthy people, but they are also *longer lived and more successful.* They get rid of a thousand and one trifles which perplex and upset the nerves and make others disagreeable, morose and melancholy.

Here's the way many insane people are being brought back to normality. It's called "do you belong?" It is a laughing lodge in insane hospitals. We now understand that a real hearty laugh not only prevents people from becoming insane, but restores many insane to normal condition, so some insane hospitals teach patients to laugh and these patients, in turn, teach others. The initiation into this "do you belong" lodge is very simple. A man who "belongs" goes up to another insane man and begins to laugh, at the same time saying, "do you belong?" If the laughing man who says "do you belong?" can get a smile out of the other fellow, the other fellows then "belongs." He is initiated, so to speak.

These two crazy men start out for some other prospective member for their "do you belong?" lodge and these two men in turn stop another patient and begin to laugh. If the third patient, likewise, can crack a smile or get out a ripple of laughter, he, too, "belongs."

You have to smile or you have to laugh to join this "do you belong?" organization. By getting patients to laugh many are restored. Laugh well and heartily and you will never became insane.

Indeed, laughter is the beginning of love—but I'm not conducting a matrimonial bureau; this is a health and prosperity course. If man could not laugh, reason would wobble on her throne.

To smile is as good as to pray. "Ergo"—smile. "The man worth while is the man who can smile when everything goes dead wrong."

Laughter is the great lubricant of life.

"They laugh that win."—Shakespeare.

"Always laugh when you can; it is a cheap medicine."—Byron.

Henry W. Beecher once said that laughter would yet become a legitimate feature in religion.

Employees of the Boston opera house assert that Mme. Melis is the one singer whom they have always found cheerfully smiling, no matter what the difficulty. She says:

"Were I to take to heart every disappointment and every unpleasantness and frown, I should soon become aged in looks. As it is, I smile when troubles come and it is wonderful how trouble disappears. I do not know what wrinkles mean and besides I have learned what true happiness is. So if I were asked *what is my advice to women who want to be beautiful, I should simply say 'Smile.'* "

"I have made quite a lot of progress in English," says Mme. Melis, "and I attribute it also to my smile,

for were I unable to smile I could never have mastered the difficulties of the 'w' and 'th.' People think that it is good nature that produces this smile. I maintain that it is the smile that is responsible for a sunny disposition. Who will deny that a sunny disposition is the best beauty doctor in the world?''

Man is the only animal that can laugh—who would want to be a jackass?

Modern science teaches that laughter benefits the human organism in several ways.

For one thing, and especially in the tender, formative period of childhood, it acts as a device to relieve the mind of the strain of acquiring knowledge. It enables the mind, as it were, to take an occasional holiday.

Also, and again especially in childhood, which is notably the period of rapid physical growth and of the accumulation of large stores of nervous energy, laughter acts as a safety valve. It permits the escape of some of this energy, which might otherwise become a source of nervous strain.

In adult life it is similarly valuable as a relief from strain, and particularly from the strain imposed upon us by the trials and complexities of modern life.

Moreover, as every laugher knows, hearty laughter when not too prolonged, produces a distinct sense of physical exhilaration and well-being.

It is as though it had set loose in us some force of a real tonic value. And such undoubtedly is its actual effect.

There is more than a mere coincidence in the fact that the nations which laugh the heartiest are precisely

the nations which have forged to the front in the development of civilization.

Consequently laughter is deserving not of repression but of encouragement. Under nearly all circumstances it is a good thing for both the body and the mind.

Yet there are some people who frown on laughter as "bad form." At most, all they would permit is that pale, thin imitation of laughter known as a smile.

They forget that to laugh is one of the fundamental instincts of the human race, and that, like all instincts, it has a highly useful function to perform.

If you are not a laugher yourself, do not pity or condemn the man who laughs. You should rather envy him and try to emulate him.

And, if you are a parent, encourage your children in their spontaneous laughter. Don't taboo it in them as "bad form."

"Let them laugh, and, laughing, grow to a sturdy manhood and womanhood."—H. Addington Bruce.

Dan Crawford, the famous missionary, says; "When I first went to Africa, long before we were in sight of land, I saw the blue of the Atlantic muddied by a dirty brown, the Congo; so Africa dirties what comes in contact with it, for 'out to Africa' is really 'down to Africa.' There the tinned abominations—you call them canned goods—go bad, the dogs from Europe go bad and even missionaries go bad. The hard thing to do is to keep singing your song even when the heart is depressed, to keep your 'heart fixed.' Your people can't do that here. I told a cabinet minister that the great difference between the England that I left and the

England to which I returned was that people have lost the art of smiling. The smile is the coat of arms of the soul, none that goes on four feet has it. I ask you what good it will do you in this materialistic age to gain the whole world and lose your smile?''

The best way in this world to get along is just to keep sweet and keep moving. There is always an open door to the fellow who smiles. When we go about with a frown on our face this busy, plodding old world of ours has business across the street. The secret why some people are always welcome is because they always have a smile to spare. They are always happy, and as welcome as blossoms in May. ''Laugh and the world laughs with you,'' needs no commentary.

Carlyle says: ''No man who has once heartily and wholly laughed can be altogether and irreclaimably depraved.'' An old Spanish proverb says, ''The face that cannot smile is never good.'' In selecting your employees or your life's companion, your partner or business associate, you may save yourself many a day of trouble if you select the one who can smile.

A noted physician has said that no other feeling works so much good to the human body as merriment. If people laughed well and heartily, ninety per cent of the doctors would go out of business. I know a minister who had been sick for a number of years. The doctors finally gave him up, telling him there was no chance for him to live. He didn't like that kind of medical sentence, however, in fact, he wasn't willing to accept the verdict of materia medica, so he went home to his wife and, instead of bemoaning the fact that the doctors

had told him he had but a short time to live, began to bless the situation. He said: "My dear, do you know I believe I can cure myself. I have heard the adage, 'laugh and grow fat,' so why not laugh and become well?" So he began laughing, he took daily exercises in laughing (as we shall outline later). It was but a short time until the minister began to mend until now he is is well as anyone.

Some hospitals employ men who laugh to bring merriment and laughter to the convalescing patients, because of the magic power in merriment and laughter.

Perhaps it is done something like this: They engage a fat man—there seem to be more merry ripples of laughter in a fat man than in any other type. They engage a man to sit in a ward (where there are a number of patients) and just laugh. Laughing is catching. The patients catch the laughter bug and the smile germ and, in turn, begin to laugh. Shortly there is change for the better.

Imagine a nice fat man seated among a lot of convalescing patients, starting a whole ocean of ripples of laughter. Laughter starts vibrations, vibrations begin to vibrate the fatty rotunda of the fat man; the wrinkles around his mouth seem to stretch all the way down to his tummy and, as he laughs and vibrates his stomach, disease germs are killed off. Vibration destroys disease germs. The shaking rotunda smashes a million or two, sends out ripples of joyfulness which are caught by the patients, and, before the laughing is over, a few million disease germs have been killed by the merry

ripple of the fat man's vibration punctuated by the laughter of the rest.

I have given you some of the physiological benefits of the law of laughter, but that which is going to be worth more to the human race is the psychological understanding of smiles and laughter. Just as thought controls the body, so will a happy mind prevent sickness and bring a host of friends and prosperity and abundance in its wake—if the law is not cross-circuited by some other mental attitude. It is, therefore, most necessary that we understand the psychological effects of merriment, joy and laughter.

We should apply with smiles and laughter the mental thought of blessing; not only should we smile and laugh, but we should have in our heart and deeply imbedded in our consciousness, a part of our very soul to bless every situation which arises in our life. When we have learned this, we can turn a tragedy into a comedy over night.

A hollow laugh without the corresponding mental condition back of it is a hollow laugh and that is about all, but if the laughter is supported by the right mental attitude, there is nothing in the experience of man that does as much good as smiles and laughter.

We, therefore, must learn to bless every evil word and action of those who would be our deadly enemies; we should learn to bless every bad situation. We should be able to bless every negative thought others may send to us and thus dispel it. We must learn to bless every condition and experience which comes into our life, no

matter if today it seems a greater burden than we can bear.

The blessing will turn the tide of misfortune or sorrow, grief or trouble every time. There are no exceptions when the proper thought of blessing is pronounced over every ill wind that blows. The ill wind will be changed by the alchemy of blessing into a sunny zephyr; you'll have abundance, joy and happiness.

When Napoleon's armies were tyrannically and murderously swinging back and forth over the continent, the people had reached that stage of fright and fear at the mention of his name and approach of his armies, that many surrendered without ever making a fight. One Sunday morning in 1799, eighteen thousand of Napoleon's best soldiery, under the generalship of Massena, appeared on the outskirts of the little town of Feldkirk on the Austrian border.

Feldkirk was a little village of three thousand souls. It nestled at the foot of a little ridge. Upon this ridge, just above the village, came the eighteen thousand French soldiers. Most of the men of fighting age in the little village were off to war. There was no chance of the old men, women and children making any stand against Massena and his well-trained army. A hurried council of the town was called. Someone suggested that they take the keys of the city up to the general and beg for mercy. The priest who was present, did not agree with so disgraceful a surrender. He said, "This is Sunday; it is the hour for mass; let the church bells ring out and see what God will do. We have been counting upon the power of man, now let us rely upon the power of God."

It may have been a superstitious appeal for help to a personal God up in the heavens somewhere, but underneath was the eternal psychological law, which will work just as well for the superstitious as for the scientific.

The old priest's appeal prevailed. Instead of taking the keys of the city up to the general, the church bells rang out, as was the custom. The religious habits of the people were deeply engraved in their consciousness, so, when the church bells rang, they made their accustomed ways to the church and, as Massena up on the ridge saw the people peacefully and quietly going to their church, he began to think: Surely that little town knew more than he knew about the approach of the enemy's army or it never would be so peaceful and calm when he was there with the great army of Napoleon. So he called a hasty meeting of his staff. Others agreed with him that these people had heard of the maneuvers of their own army, which he was unacquainted with and which might bring destruction to him; in the nighttime some kind of message must have reached these villagers assuring them that support of their armies was near at hand or surely they would not be so peaceful and calm, he reasoned.

Believing this, the great general ordered a hasty retreat and lo, the army left. The village kept on the even tenor of its way because the people had blessed their dire situation. Every condition and situation of life can be changed just as easily and readily as did the people of Feldkirk change theirs.

We should learn to bless every condition. We should begin talking of our comforts and our blessings; of the good things which surround us; of our friends, companions and positions, instead of dwelling upon the dark hours, the discomforts, unpleasantries, misfortunes or "ill-luck." By dwelling upon dark hours, discomforts, unpleasantries, misfortunes and "ill-luck," we shall, by the law of attraction, bring the very things into our lives which we want to prevent.

During the Great War some Belgian soldiers had been trapped in a house by the Germans. It seemed only a matter of a short time until the Germans would capture them. In their extremity, they made their way to the attic. Just why, no one knows, any more than the instinct for self-preservation forced them as far away from the Germans as they could get.

They had not been there long before the Germans surrounded the house; in a very few minutes they would be captured and God only knows what would follow. One of the Belgians said to the rest of the soldiers: "I'm not fit to lead you men in prayer, God knows that, but if there was ever a time we needed to pray it is now and, if you men will get down on your knees, I'll try to lead with a few words while you try to pray."

Down on their knees went the Belgian soldiers. At the same time the door was opened below. The heavy tread of the Germans was heard as they came to the second floor; then the door which led up to the attic opened and the positive tread of a German officer began to be heard, step after step, coming higher toward the Belgians trapped in the attic.

As the German officer reached the top of the stairs and saw these Belgians on their knees in prayer, the lust of the enemy left his heart and respect took its place. His heels came together with a snappy click, his hand went to attention and, saluting the praying Belgians, he wheeled about, went down the stairs, ordered his troops away and the Belgians were saved.

When everything else fails, try blessing your situation. Add to your smiles and to your laughter the spirit of gratitude, thanksgiving and blessing and see what happens.

Garibaldi has been called by the Italians "The Washington of Italy"—"The Father of His Country." He believed that no one could ever harm him; that he never would be killed by the enemy.

He had been captured by the enemy on different occasions but his wit and his laughter had saved him each time. He had a most happy faculty of blessing his conditions until he was able to persuade the enemy by his merriment and faith in the protection afforded him by the gods that be. He had a superstitious belief that the prayers of his mother saved him in every situation. It was purely psychological. It was his belief within himself of the saving power of the prayers of his mother which actually did save him, for, when his mother died, he lost his faith, thinking that she was no longer alive to pray for her boy.

But while he entertained this faith and could bless and laugh at every condition of life he was safe.

The enemy finally captured Garabaldi and, this time, were so bent upon his destruction that they put a special

guard of trained soldiery around the guardhouse to make sure that he would not escape; then sentenced him to be shot at sunrise.

Just a little before break of day the soldiers took him out, formed a hollow square around him and began to march him to his place of doom. But he only laughed at them, saying: "Why, you can't kill me, there is no use taking me to the place of execution, for I'll be alive ten years from now."

As he talked to the soldiers on the way to his doom, he laughed. Of course, this had a psychological effect upon the officers and the soldiers. The idea that a man who was as much in their power as he, and who was about to be shot, should be so hilarious about the situation, had such an effect upon the soldiers that the officers began to take cognizance of it.

So, as he marched along, he continued to laugh and continued to assure them that the gun had not been made nor the bullet moulded that could kill him. The psychology of it continued to work so that, by the time they reached the place of execution, the soldiers held a council at which time one said, "this man's life is charmed, he knows it but we don't. He knows we can't kill him; we don't. We would better let him go instead of making fools of ourselves in the endeavor to shoot him." So the order was given, and Garibaldi went free when the pull of just one trigger would have ended his life. He had laughed himself into Safety. He had blessed his extremity and saved his life.

This can be done as readily and as easily in the life of each individual as in that of Garibaldi. It is a mat-

ter of smiling, of laughing, but having mixed with our smiles and our laughter a mind of thanksgiving, gratitude and blessing.

During the armistice one of America's foremost surgeons, who was a major in a military hospital near New York, was asked if he intended to leave the army at once and resume his practice.

The Major smiled and shook his head. "Let me tell you a story," he said. "The other day there reached our hospital a contingent of wounded from France among whom I worked. On my round of the wards I came to a youngster whose leg was in a cast. I could see he was suffering agony in spite of the little, crooked brave smile with which he answered my questions. He said they had fixed him up at a base hospital in France, but that, all through the trip over, his leg had hurt him so that he couldn't sleep. 'It's all right though,' he said. 'I guess I can stand it, and maybe in a few years the pain will wear away,' then the helpless, awful look came into his eyes again, though his lips still kept their pitiful, crooked little smile. Get what I am telling you, now—he was contemplating years of torture and he smiled! I made up my mind to do everything I could for that boy and looked him over with minute care. I found that in the hurry and crowd in France his cast had been put on poorly and had twisted his poor leg around and held it there. To make sure of the job this time I did every bit of it myself—took off the old cast, fixed the wound, measured and adjusted the new one and saw him tucked up in his cot. The next morning, going through the ward, I stopped at his bed. He

didn't say a word as he looked at me—he just smiled and I tell you the difference between this smile and the one he had shown me yesterday brought a lump into my throat. I made up by mind right then and there that if I had been given the power to bring a smile like that to the face of even one of our boys there wasn't money enough in the United States to make me quit my job until not one lad left who needs me remains."

A wounded Scotch Highlander lay upon a cot in a London hospital, stroking a German spiked helmet. A nurse said to him, "I suppose you killed your man?" "No, indeed," he replied, "it was like this: he lay on the field badly wounded and bleeding and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English; so I thanked him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me his helmet. Then lying side by side we suffered together in silence till we were picked up by the ambulance squad. No, I didn't kill any man."

If heaven is a place of ringing bells and smiling angels, then the bells of heaven sent out a merry peal and the angels smiled their best when this act was being staged upon the battlefield.

The Greeks have a wonderful saying which it would be well if the rest of the world could adopt. When they meet one another on the street, instead of using that "awful" American expression, "How are you?" they say "Be glad." If the whole world would use that

expression "be glad" for one year as a salutation we could change the mental attitude of civilization.

But see what we have: We meet one another and we say, "How are you?" The very words themselves have the color of gloom, ill-health, ill-luck, ill—everything. You may start out in the morning feeling fresh and as though you might do a real day's work but, by the time you get down to your work, if a hundred people have said "How are you?" you begin to wonder how you are; you begin to think if, after all, you are well. Your mind will begin to wonder if you are capable of meeting the opportunities of the day. "How are you?" "How are you?" will give the ordinary optimistic person the Monday blues before he gets half way down to his office.

If you have time and somebody accosts you by saying "How are you?", if you have any semblence of a "tummy" ache you will begin to tell all of your troubles right away and the more you tell your troubles the more your mind exaggerates them and the more horrible they become and the more terrible is life.

Suppose you didn't rest well last night. You get out on the wrong side of the bed in the morning, probably things didn't lie well in your stomach and with a dark-brown-tasty attitude you start for the street car. Suppose you make a lunge and you reach it and, as you come inside to grab a strap, you step on someone's toes. To step on another's toes is bad enough, but suppose you step on his toes and with your blue Monday inflection in your voice, say "How are you?" You start an argu-

ment right there which may not end to the best advantage for you.

But suppose (just as a matter of supposing) that you did not sleep well last night, that you did get out on the wrong side of the bed this morning, that things didn't lie very well in your stomach and suppose you did make a lunge for the street car and caught it, and suppose you did grab a strap and step on someone's toes! Suppose now instead of saying "How are you?" as you jabbed your fellow passenger's toes with the heels of your shoe, you say "Be glad." He'll look at you and smile, but say, "How are you?" he'll frown and be ready to fight.

The Icelander when he meets another Icelander, instead of saying, with the American-der, "How are you?" says "Be happy," yet we send missionaries to Iceland to teach them the way of life. That may be all right, but if we teach ourselves to be happy we'd have more grace when we enter the land of the frozen North.

No wonder the Irish have so much wit and hold the palm for being one of the greatest nations in the world, though not the largest, when the Irish have such a happy greeting as "The top of the marning to you." Why, you couldn't be a grouch fifteen minutes if half a dozen Irishmen met you one after another and shouted "The top of the marning to you." Not only the words, but the color that you have to put into the words to say it, make you feel cheerful, optimistic and glad that you are alive, but say "How are you?" and the bottom drops out of everything. If you haven't anything for

the bottom to drop out of perhaps you never will have if you continue to say "How are you?"

The Jews greeting of "Shalam," means peace, which is a thousand times better than the American's greeting, "How are you?"

In the vestibule of a certain hospital, visitors see a card bearing this advice: "Never utter a discordant word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering sad looks for other places and if you can't smile, don't enter."

"If you can't smile, don't enter!" is good advice for other places than a hospital. How many sick people have been literally killed by some gloomy "Auntie Doleful" the records will not disclose, but it is safe to say, if you want to keep a world full of gloom, discouragement, failure and ill health, just forget to smile and continue to talk "How are you?"

When the face relaxes in a smile, the rest of the body does likewise. We twentieth century money-chasers and nerve rackers don't take time to relax. We are all on a tension—no wonder the hospitals are increasing and the beds are full. We do not know how to relax.

Laugh and be glad. Laugh and be happy. Laugh and be healthy. Laugh and be prosperous. Laugh at everything, whether everything goes wrong or not and when you get into your head that things are going wrong, that's the best time in the world to laugh "at everything."

When the United Cigar Stores Company rented the first floor of the Flatiron building in New York City

at such a high rent that it would stagger the imagination of a high financier, New Yorkers began to laugh. What a foolish thing, what a waste of money, what a bad investment and so forth. The United Cigar Stores Company, however, was equal to the occasion—it recognized the free advertising it was getting. It instructed its clerks to smile and to laugh at every joke that was made at their foolish venture, trying to sell cigars to pay the rent.

Men would drop in to ask the clerks when they were going to take the cow-catcher in and pass all manner of slighting jests at the foolhardy move of the United Cigar Stores "tobacco flatiron." The clerks, in turn, laughed as heartily as the customers and continued to laugh until all New York began to laugh. Meantime the contagion of the laughter, like a magnet, drew people into the Flatiron building to buy tobacco and cigars until this has become one of the best paying shops of the great United Cigar Stores chain.

Smile when everything goes wrong, when the world thinks you're a nincompoop and your friends pass by on the other side of the street.

When Loubet was elected, somewhat after the manner of a dark horse, as we express it in the States, to be President of the Republic of France he was most unwelcome. France didn't want him. The French didn't like the election and were ready to rebel politically, but when he came to Paris, Loubet stood up in his carriage and with the smile of a "sunny Jim." bowed to the right and bowed to the left and smiled at the Parisians, smiled at the frowns of the populace, smiled at the dis-

contented electors, smiled and won their hearts. Loubet smiled himself into the good graces of his countrymen. Every condition, every situation, every experience can be turned from tragedy into comedy by the changing of our mental attitude—by smiles and by laughter, by blessings and thanksgiving.

If there has been any kind of a thing that has had any more sneering smiles smiled at it than the Ford auto, we haven't heard of it. We have had our stories about the Ford, our songs about the Ford and made a present to Ford of such a continuous free advertising campaign that Ford never pays anything to advertise the Ford. The more we laugh at it the better it sells. Laugh at yourself, laugh at your enemies, laugh at your misfortunes, laugh at your foolhardiness. Laugh at your blunders and leave the rest to the law.

Fret and worry create a chemical action which produces auto-poisoning. Smile and laugh and you create the antidote.

Suppose you are blocked now, suppose that there is nothing ahead, so much the better, smile and go ahead.

There is a Chinese proverb which says: "He who cannot smile ought not to keep a shop." You'll notice that the good business man never meets a customer with a frown. The customer is always right. Even if the customer is dead wrong, to the merchant he is always right.

Every big department store has an official to listen to the complaints with the object of winning the dissatisfied customer over to a state of satisfaction. A department store in Washington has gone the rest of the

business world one better. It employs a deaf woman as the head of the complaint department. The reason is obvious. An irritated, dissatisfied, disgruntled high-tempered customer comes in to "clean up the place." He is directed to the complaint department. He faces a deaf woman, but he doesn't know she is deaf. He doesn't know she doesn't know what he is saying to her.

As a complaint listener a deaf woman creates an ideal situation; as the accuser gesticulates and "hollers," waves his hands, tells her what he thinks of the house and threatens what he is going to do, she looks at him and just smiles. Every once in a while someone comes up behind her and puts a piece of paper on the desk in front of her. This piece of paper informs her of some of the complaints the customer is making. Of course, it doesn't reproduce the same language and the woman, being deaf, doesn't get the irritated tones of the disgruntled customer.

After the customer has relieved himself considerable and takes on another round or two with the smiling deaf woman, he gets it all out of his system and when it is all out of his system and she doesn't talk back, there isn't any chance to continue the argument. He's had it all his own way. She smiles at him and nods her head with approval, stroking his vanity with her smiles until his feathers, which have been extremely ruffled, are quite smoothed out.

If you want to know a good way to succeed when the world is kicking you around and saying all manner of unkind things about you, it's a good thing to have deaf ears and smile.

If you feel "down in the mouth," remember Jonah and the whale; he came out all right. Smile and you will have as good a "come out" as Jonah.

When I was a traveling salesman I always had a hunch when I was losing an order. If the sale was beginning to slip, I could feel it. Then I played a trick on the prospective buyer. It was a good trick, for I changed his mind and constrained him to buy my goods which he ought to have had. I got the order, which did me good, and we sold him the merchandise which his customers needed. When I felt that I was losing the order, it was, of course, a matter of mental attitude; at that instant I had to change my mind—and I had discovered that the smile inside of me without letting him know it was there, was the best way to do it. Thoughts are currents. Thoughts are disturbances in the ether which travel wireless paths. These thoughts produce like thoughts. They produce like thoughts in the mind of someone who may be a receiving station, so when I was losing my sale, I used to say to myself—the buyer didn't know it, but he caught the spirit—"smile, you sucker, smile," "smile, you sucker, smile," and very, very often by changing my mind—my attitude—I changed that of the buyer. I blessed my situation by smiling and got his order. Smile, you sucker, smile, and get more business.

Laughter enriches the blood. Let's get some rich blood. Laughter is as catching as the measles. Mirth and good fellowship are inseparable. Now we are going to have some contagion that will enable you to kill

so many disease germs that no deadly contagion can catch up with you.

A group of American soldiers had concluded a most strenuous day's march. Among these American soldiers was a Dutchman wearing khaki. He was as tired as the rest of the boys, I surmise, but he didn't go to sleep as quickly as the others. In fact all were soon asleep except the Dutchman. They happened to be lodged in a deserted cabin where some skunks had made their abode and had left their tracks on the desert air.

One after the other the soldiers dropped off and began to snore—all but the Dutchman. He couldn't accommodate himself to that skunk desert air track. It was something new to him. He couldn't stand it. He would lie down, try to sleep, then sit up, look at those around him who were peacefully "sawing wood" and then lie down again, but it was no use. He seemed to be stifled. He'd raise himself up again, look at the sleeping soldiers, take a few whiffs of the air and then, again try to forget all in peaceful slumber, but it was in vain. His slumber couldn't come and he wasn't peaceful, so he finally sat straight up in bed, looked at those sleeping comrades of his and said: "Ach, Himmel, day sleeps und I vakes und I haf to schmel it all."

Did you ever put on a home talent play? Have you ever commandeered your good peaceful townspeople into trying their luck in tramping the histronic?

A certain popular young man in his home town had been persuaded to take a very small part in a home talent play. He remonstrated time and time again, but the committee of ladies were so insistent with their

representations that the whole show depended upon his appearance, that he finally succumbed to their flattery and accepted "a bit." (In stage parlance "a bit" is the smallest kind of a part anyone can be given. It usually consists of a line or two. It is just what the word indicates, a bit.) This popular young man, who was as far from being an actor as a billy goat is from being a wart hog, was given this one line, "The queen has swooned."

The show was on, scene after scene was being enacted with all of the fervor and enthusiasm a bunch of amateurs usually musters. The blunders of the would-be actors, the faulty elocutionary attempts added to the glory of the occasion, which the friendly audience doubly appreciated. The play had swung with all of its ups and downs to the critical point where the popular young man was to enter, face the king upon his throne and cry out with the heat and fervor of an Edwin Booth, "The queen has swooned."

The young man heard this cue, but he didn't go on. He was stage-struck. The cue was given again, but the amateur actor waited. He became more and more stage-struck. It was his turn to go on, but he couldn't go. His knees wouldn't let him. He had wobbleitis of the knee caps, so to speak. Again the prompter gave him the cue to enter and again he didn't enter until somebody gave him a push and, on he went, facing the audience; once there he was able to get himself only half way into the position which the elocution teacher had

told him to take, as he blurted out, "The swoon has queened." Needless to take your time to explain that the audience applauded. The young man at first thought he had won laurels. However, as the uproar continued and the applause grew louder, it dawned on him that perhaps the laurels which he thought he had gained were only milkweed, so he again faced the king, got one arm half way up as the elocution teacher had taught him to do and again tried to win title to his milkweed crown as he said, "The sween has cooned." To say that the audience went wild is to put it gently; they roared, they stamped, you might say they stampeded. To say the audience was tickled to death would scarcely be exaggerating it. They were tickled nigh unto death, but not quite enough to die. They were able to appreciate what followed. Someone back from the wings, seeing that the popular young amateur was getting his foot further into his mouth each time he opened it, shouted so that the audience could hear, "Come off, you dog-gone fool, come off," but the young man was not going to lose his milkweed crown that easily. He had taken too long a time learning that speech to be cheated out of his glory at the eleventh hour, not while the king was still on the stage anyway, nor while the audience would remain in the theater. So, once more, he got his eagle eye upon the crown of the king, once more he got that right hand into the position the elocution teacher had instructed, and once more he said his "bit" which was, to-wit, "The coon has sweened."

"Mother, guess I'll slip on my raincoat and go down to the post office."

"Why, honey, it isn't fit for a dog to be out. Let your father do it."

"How do you tell bad eggs?" queried the young housewife.

"I never told any," replied the fresh grocery clerk, "but if I had anything to tell a bad egg I'd break it gently."

"You seem to be flush."

"Yes; I gave my wife fifty dollars for Christmas and have just succeeded in coaxing it away from her."

A man, driving along a country road, saw the roof of a farm house ablaze. He gesticulated and called to the farmer's wife, who was standing calmly in the doorway: "Hey, your house is afire!"

"What?"

"I say your house is afire!"

"What did y' say? I'm a little deaf."

"Your house is afire!" he yelled at the top of his lungs.

"Is that all?"

"It's all I can think of just now."

"Now, Thomas," said the foreman of the construction gang to a green hand who had just been put on the job, "keep your eyes open. When you see a train coming,

thrown down your tools, jump off the track and run like blazes."

"Sure!" said Thomas, and began to swing his pick. In a few moments the Empire State express came whirling along. Thomas threw down his pick and started up the track ahead of the train, as fast as he could run. The train overtook him and tossed him into a ditch. Badly shaken up, he was taken to the hospital, where the foreman visited him.

"You blithering idiot," said the foreman, "didn't I tell you to get out of the road? Didn't I tell you to take care and get out of the way? Why didn't you run up the side of the hill?"

"Up the soide of the hill is it, sor?" said Thomas through the bandages on his face. "Up the soide of the hill? Be the powers, I couldn't bate it on the level, let alone runnin' up-hill!"

"Laughter is a token of saneness. Abnormal people seldom laugh. It is as natural to want to laugh and have a good time as it is to breathe. There is something wrong with a person who seldom laughs.

"I know a man who rarely smiles, who looks disgusted when he sees any one convulsed with laughter. He is cold blooded and selfish; he lacks tenderness, sensitiveness, delicacy, and, of course, is very unpopular.

"There is a moral influence in things which amuse and make us enjoy life. No one was ever spoiled by good humor, but tens of thousands have been made better by it. Fun is as necessary a food as bread.

"Who can estimate the good that men like Mark Twain have done the world in helping to drive away care and gloom?

"Dr. Hillis describes a man whose laughing muscles had been so paralyzed that his laugh had degenerated into a sepulchral chuckle that smote on the ears like a voice from the tomb. Everywhere we see people who seem to have lost the power to laugh heartily, or even smile. Their laughter muscles have been paralyzed from disuse so that they can only chuckle. They do not know the luxury of good, old-fashioned, side-shaking laughter and are unable to see the ludicrous side of anything. They look upon laughter as frivolous and inconsistent with the dead-in-earnest life. They regard life as a thing to be taken seriously. It is not a laughing matter with them. It is too serious for frivolity.

"If there is any one thing needed in this strenuous, nerve-goading age, more than another, it is optimism, cheerfulness, happy laughter—plenty of lubricant to keep life's machinery well oiled.

" 'There is very little success where there is little laughter,' says Andrew Carnegie. The workman who rejoices in his work and laughs away his discomforts is the one who is sure to rise.

"Many employers never smile during business hours and discourage anything which approaches hilarity among their employees, on the ground that it is undignified, that it takes valuable time and demoralizes discipline. Nevertheless, some of them are being converted to Mr. Carnegie's theory. They are beginning to find out that anything which gives temporary relief from

the strain and stress of business is beneficial, that a wave of laughter running through the factory acts like tonic, and tends to promote good work as well as good feeling.

"Never suppress a tendency to laughter in those about you. They will be more healthy, more normal, more energetic, more enthusiastic in their work because of this great life tonic, this human lubricant."—Success Magazine.

"Great and wise men have ever loved laughter," says Elbert Hubbard, "the vain, the ignorant, the dishonest, the pretentious, alone have dreaded or despised it."

I am now going to give you the laughing exercise which, if practiced twenty minutes a day, will not only keep you from having insomnia, indigestion and becoming insane, but it will kill so many disease germs that it will bring health, happiness and prosperity to you. This laughing exercise is something that the great Ella Wheeler Wilcox practiced and recommended. It is something to be made a part of your daily living. You ought to take twenty minutes a day following instructions as herein outlined, so we want you now to get ready to smile, to work your face (some people can work their faces better than others).

Stand in front of a mirror (this will be easy for the ladies) and open your mouth as wide as you can. Open it until you can see your wisdom teeth—of course, this is just exercise. Take a deep breath and take five ha, ha, ha, ha, ha's on one breath. Watch your face in the mirror with the mouth wide open and the grimace be-

ginning to play around your mouth. (When you see that awful face it will help the exercise some.)

Now take ten ha, ha, ha, ha's on one breath; then fifteen on one breath; then twenty on one breath. Then, taking your deep breath and your twenty ha, ha, ha's, continue the ha, ha, ha, ha's, until merry, spontaneous laughter rolls out.

This exercise always works better if you can have someone practice with you. The more the merrier. The more you get to take part in the laughing exercise the more contagious it will become; the more disease germs you will kill and the more health, prosperity and happiness will be yours. Laugh and grow fat. Laugh and keep the doctor away. Laugh and be well. Laugh and be prosperous. Laugh and be happy. Laugh and live long.

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By DAVID V. BUSH

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CHARACTER ANALYSIS

HOW TO READ PEOPLE AT SIGHT

By David V. Bush, D.D.—W. Waugh, Ph.D.

Thousands of ambitious, well-meaning men and women are not reaching their goal of success in life for a lack of a definite knowledge of the differences in people.

If these people only knew the principles of Character Analysis—how it enables one to read another quickly—they would lose no time in acquiring so important an asset.

Business men lose customers; employees lose positions; husbands lose wives and wives husbands; friendships are broken; money is lost and mothers do not understand their own children, all for the lack of a proper understanding of each other's temperaments.

To be able to analyze another correctly has a definite cash value—it has given men wealth, influence and leadership—placed women in positions of social distinction and fame.

To know how to read people at sight enables you to handle and manage others—gives you a power that will return you vast dividends in wealth, friends, and success.

With the knowledge this book gives, you will be able to impress, convince, and persuade others—you will be able to adjust yourself to the various personalities you meet without creating friction or antagonism.

An understanding of Character Analysis will permit parents to know the peculiarities and temperaments of their children and better enable them to govern and direct them. With such knowledge parents will be able to create an environment conducive to the child's benefit. The future work or profession of the children can be selected along lines for which they are best fitted to make a success.

Teachers armed with an understanding of Character Analysis can intelligently direct their pupils—can handle them without friction—can better understand the characteristics of the child and direct them along the right path.

Business men will be better able to select types that conform to the job at hand and will better understand how to manage employes to get the best results. They will know how to meet different types of men and convince them.

Salesmen will find a knowledge such as this the key to their success. To be able to know a prospective customer—to understand his idiosyncrasy and temperament before

attempting to sell him—to be able to work along a definite, well-defined plan suited to the man will assure more orders, friends, and earnings.

Never before has such a comprehensive and thorough treatise on this science been written. You will be quick to see the practicality, simplicity, and thoroughness with which the authors have gone into this subject. Character Analysis is a practical guidebook to human nature.

This book goes fully into the differences of the five types. It explains the differences, peculiarities, and characteristics of blonds and brunets. It covers the front face, profile, hands, skin, nose, eyes, ears, mouth, chin, the walk, voice, handshake, personal habits, expression, and hundreds of other points that have a direct bearing on Character.

It contains eighty-four charts and pictures, each one a direct illustration of some feature bearing on a particular type.

A brief outline follows below:

Brain Anatomy.

The Five Human Types—How they run true to form.

Head Types—Forehead, front face, profiles, features.

Color—Brunets and Blonds—Their peculiarities and characteristics. What you are and why you are.

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Home and Marriage—Types that should and should not marry each other.

Practical Parenthood.

How you can make the most of your own type—Eliminating your weak points and how to build your strong points.

In it you will find the latest discoveries in Psychology, Biology, and Pedagogy that pertain to this subject.

Be sure to read this book. It will open your eyes to a new world of understanding and point out the way to a greater success, no matter what your ambition in life is.

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PRACTICAL PSYCHOLOGY AND SEX LIFE

Not 1 per cent of all married people actually understand or follow the proper sex relations. To 80 per cent of all married women the approaches of their husbands are repulsive. Statistics show that 99 per cent of all divorces are the result of improper sex relations. Nearly 80 per cent of all female troubles are the result of malpractices and practically every case of nervousness and hysteria is the direct result of the lack of sex gratification.

In this wonderful book, "Practical Psychology and Sex Life", Dr. Bush has fearlessly torn aside the curtains of prudery and revealed the scientific methods of copulation and reproduction. In plain, understandable English he teaches proper sex relationship—how, when, and where.

It instructs a woman in dietetics and exercising during pregnancy; and tells her how, should she be past her menopause, she may become sexually active once more.

With a stroke of the pen he severs the ties that bind us to the ignorant conventions of the past. The veil of silence is wrenched away and the happiness and harmony that come from righteous Sex Life are made understandable.

This work is an epoch-maker in the history of Practical Psychology. Not alone in the realm of sex life, but in every other phase of psychology it stands pre-eminent.

It discusses the Law of Vibration and how it works for business success and prosperity; it tells you how to raise the rate of your vibration for success, health, and happiness. It provides you with the means of overcoming fear and worry and instructs you in how to get what you want.

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It shows you how you may develop the powers of hetero-suggestion and become a healer; how constipation may be cured and surplus flesh reduced.

It brings out the laws of scientific thinking, of spiritual communication and mental telepathy; it instructs you in scientific exercising and in developing the power of concentration and memory retention.

The laws of Visualization, Abundance and Stimulation are made simple and understandable. The means of finding your appointed vocation and of following the road that leads to your success are laid down in the clearest, most comprehensive fashion.

"Practical Psychology and Sex Life," with seventy-two chapters, 800 pages, is a textbook for every man and woman

who aspires to greater happiness, greater prosperity, greater success. It is the daily guide of thousands—it will work its wonders for you.

Price $25.00

THE PSYCHOLOGY OF SEX—HOW TO MAKE LOVE AND MARRY—SEX HARMONY

This work, a sequel to "Practical Psychology and Sex Life," is an exhaustive study of the rules which work for happy marriages and sex harmony.

It is a plain statement of scientific facts. It calls "a spade a spade." It teaches each one of us how we may choose the mate who is suited to us and how by following the scientific laws of sexology we may achieve the supreme happiness of Life.

It discusses the five planes on which a love-mate should be chosen. It tells how to discover whether another's temperament is suited to your own and how you may attain the maximum enjoyment from his or her companionship.

It instructs in methods which enable you to know those who are unfitted for marriage, either through disease or incompleteness. It teaches how to conduct a magnetic courtship and win the one in all the world who can make you happy.

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PRICE

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You want to know how to get the maximum amount of success—this book will unlock the hidden treasure.

You do not have to live in lack and limitation when there are natural laws to give you abundance, success, and happiness.

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It teaches the simple, easy, everyday, workaday rules which will bring to you abundance—success—happiness—love.

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You will more readily grasp the principle that governs the laws of visualization and concentration after reading this little booklet.

In it Dr. David Bush has gone right down to bedrock—he thoroughly explains these necessary laws—he puts you right and shows you your mistakes—he starts you off on the right foot so that you may apply these laws for your benefit and profit.

Dr. Bush believes, from his own vast experience, that more people fail on concentration and visualization than on any other

operation of the laws of mind now being studied or applied, because they only partly understand these laws. In this pamphlet he shows why the vast majority of people fail in visualizing. There are natural laws which are very often cross-circuited by well intentioned people trying to operate them for their good, all because they fail to understand the right way. You will understand visualization after you read "Why Some People Fail in Visualizing.

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This little book explains fully the value of the Silence and tells you just how to enter the Silence for healing vibrations.

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This book will be a practical help and inspiration to you—it will help you attain many good things in life—it will show you how to restore good health to others and yourself.

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Read what David V. Bush, Doctor of Divinity, has to say of what God is. Dr. Bush will change your orthodox idea of a terrifying, death-dealing, penalizing God into the new concept of the Essence of All-Good, health, wealth, success, joy, strength, power, abundance, and all else desirable. The author shows that while God is the power that guides us aright, He leaves it to our own subconscious inner powers to penalize us when we do wrong.

This author shows that we are part of the All-good, and therefore, we are part of God, and as such we have the power that He has.

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